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A COMPREHENSIVE

HISTORY OF VEDIC LITERATURE

BRÂHMANA and ÂRANYAKA WORKS

SATYA SHRAVA

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SATYA SHRAVA, M. A.

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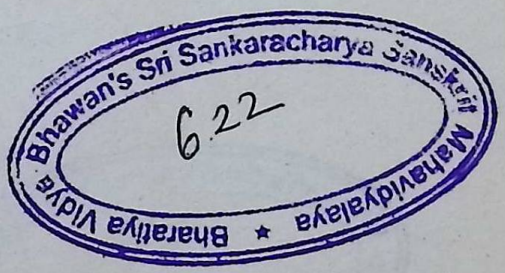

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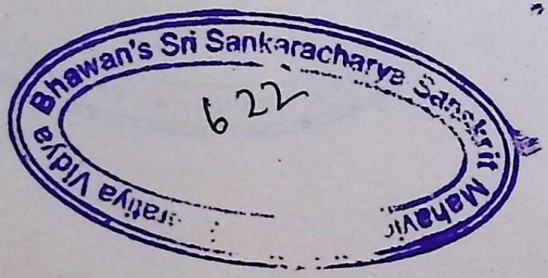

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In the sacred memory of

my father

the late Pt. Bhagavad Datta

(Oct. 27, 1893 — Nov. 22, 1968)

the Great Pioneer of

Vedic, Indological and Philological Researches

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CONTENTS

INTRODUCTION xi-xvi

CHAPTER ONE : *What are the Brāhmaṇas* 1

CHAPTER TWO : *Brāhmaṇas—Old and New* 14

Brāhmaṇas of the Rigveda :

Aitareya Brāhmaṇa 16

Kaushītaki Brāhmaṇa 19

Śāṁkhāyana Brāhmaṇa 22

Brāhmaṇas of the Yajurveda :

Mādhyandina Śatapatha Brāhmaṇa 22

Kāṇva Śatapatha Brāhmaṇa 27

Taittirīya Brāhmaṇa of the Kṛishṇa (or black) Yajurveda 28

Brāhmaṇas of the Sāmaveda :

Tāṁḍya Brāhmaṇa 29

Shaḍviṁśa Brāhmaṇa 32

Mantra Brāhmaṇa = Chhāndogya Brāhmaṇa 34

Daivata or Devatādhyāya Brāhmaṇa 35

Ārsheya Brāhmaṇa 36

Sāmavidhāna Brāhmaṇa 36

Saṁhitopanishad Brāhmaṇa 37

Vaṁśa Brāhmaṇa 37

Jaiminīya Brāhmaṇa 37

Jaiminīya Ārsheya Brāhmaṇa 40

Jaiminīyopanishad Brāhmaṇa 41

A Brāhmaṇa of Atharvaveda :

Gopatha Brāhmaṇa 41

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CONTENTS

CHAPTER THREE : *The Lost Brāhmaṇas* 44

Brāhmaṇas of the Rigveda :

Paiṁgi, Paiṁgya, Paiṁgāyanī Brāhmaṇa 45
Bahvṛicha Brāhmaṇa 48
Āśvalāyana Brāhmaṇa 51
Gālava Brāhmaṇa 51

Brāhmaṇas of the Yajurveda :

Charaka Brāhmaṇa 52
Śvetāśvatara Brāhmaṇa 55
Kāṭhaka Brāhmaṇa 55
Maitrāyaṇī Brāhmaṇa 59
Jābāla Brāhmaṇa 60
Khāṇḍikeya Brāhmaṇa 62
Aukheya Brāhmaṇa 63
Hāridravika Brāhmaṇa 63
Tumburu Brāhmaṇa 64
Āhvaraka Brāhmaṇa 64
Kankati Brāhmaṇa 65
Chhāgaleya Brāhmaṇa 65

Brāhmaṇas of the Sāmaveda :

Bhāllavī Brāhmaṇa 66
Kālabavī Brāhmaṇa 68
Raurukī Brāhmaṇa 69
Śāṭyāyana Brāhmaṇa 70
Talavakāra Brāhmaṇa 78

Miscellaneous Brāhmaṇas :

Āruṇeya Brāhmaṇa 79
Saulabha Brāhmaṇa 79
Śailālī Brāhmaṇa 80
Parāśara Brāhmaṇa 81
Māshaśarāvī Brāhmaṇa 81
Kāpeya Brāhmaṇa 82
Rahasyāmnāya Brāhmaṇa 82

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CONTENTS

Nirukta Brāhmaṇa 83
Anvākhyāna Brāhmaṇa 33
Bāshkala Brāhmaṇa and Māṇḍukeya Brāhmaṇa 83
Trikharva and Karadvisha Brāhmaṇas 83

CHAPTER FOUR : *Contemporary Sages and Rulers* 85

CHAPTER FIVE : *Period of their Compilation* 97

CHAPTER SIX : *Literature Anterior to the Brāhmaṇas* 118

CHAPTER SEVEN : *Are Brāhmaṇas the Vedas* 123

CHAPTER EIGHT : *Their help to understand the Veda* 151

CHAPTER NINE : *Basis of the Sarvānukramaṇīs* 176

CHAPTER TEN : *The Commentators* 180

Aitareya Brāhmaṇa :
Bhaṭṭa Govinda Svāmī 180
Jaya Svāmī 182
Bhaṭṭa Bhāskara 183
Shaḍguru-śishya 183
Sāyaṇa 184

Kaushītaki Brāhmaṇa :
Bhaṭṭa Vināyaka 187
Mitāksharā Commentary 187

Śatapatha Brāhmaṇa :
Hari Svāmī 187
Uvaṭa 189
Sāyaṇa 190
Kavīndrāchārya 190

Kāṇva Śatapatha Brāhmaṇa :
Nīlakaṇṭha 190
Anantāchārya 191

Maṇḍala Brāhmaṇa :
Nārāyaṇendra Sarasvatī 191

Piṇḍa Brāhmaṇa 191

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CONTENTS

Taittirīya Brāhmaṇa :
Bhava Svāmī 191
Kauśika Bhaṭṭa Bhāskara Miśra 193
Rāmāṇḍāra = Rāmāgnichitta 198
Sāyaṇa 199

Tāṁḍya Brāhmaṇa :
Jaya Svāmī 199
Sāyaṇa 200
Nārāyaṇāchārya 200

Shaḍviṁśa Brāhmaṇa : Sāyaṇa 200

Mantra Brāhmaṇa : Bhaṭṭa Guṇavishṇu 200

Daivata Brāhmṇa : Sāyaṇa 202

Ārsheya Brāhmaṇa :
Sāyaṇa 202
Kaśyapa Bhaṭṭa Bhāskara Miśra 202

Sāma-Vidhāna Brāhmaṇa : Bharata Svāmī 202

Saṁhitopanishad Brāhmaṇa :
Sāyaṇa 203
Dvijarāja Bhaṭṭa, son of Vishṇu 203

Vaṁśa Brāhmaṇa : Sāyaṇa 203

Jaiminīya Brāhmaṇa : Bhavatrāta 203

CHAPTER ELEVEN : *Their Subject Matter* 205
Āpah 209
Formation of Earth 211
Agni 211
Hiraṇyagarbha-Mahad Aṇḍa 214
Pṛiṭhivī—Nine stages of formation : 215
Fena or Foam; 217
Mṛit or Clay; 218
Śushkāpa; 219
Ūsha or Saline Earth; 219

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CONTENTS

Sikatā; 221
Śarkarā; 222
Aśmā; 223
Ayah and Hiraṇyama; 224
Vegetation on Earth. 224
Electrons in Pṛithivī 225
Sarpa-Rājñī Pṛithivī 229
The Atmosphere = Antariksha 231
Marutas 234
Paśus or Energy Particles 236
Devatās 238
Yajñas 239
Main Forms of Yajñas 241
Soul and Cycle of Rebirth 245
Life Span 249
Happy Married Life 252
Exalted Position of Wife 254
Actions : Cause and Effect 259
Rain Fall 264
Rivetting of Metals 267
Geometry 267
The Heaven 268

CHAPTER TWELVE : *Society : its Classes* 271

CHAPTER THIRTEEN : *The Āraṇyakas* 279

Āraṇyakas of the Rigveda :

Aitareya Āraṇyaka 281
Kaushītaki Āraṇyaka 283
Śāṁkhāyana Āraṇyaka 283

Āraṇyakas of the Yajurveda :

Bṛihadāraṇyaka (Mādhyandina) 284
Bṛihadāraṇyaka (Kāṇva) 284
Taittirīya Āraṇyaka 286
Maitrāyaṇīya or Bṛihad Āraṇyaka of Charaka Recension 289

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CONTENTS

Āraṇyaka of the Sāmaveda :

Talavakāra Āraṇyaka or Jaiminīya Upanishad Brāhmaṇa 291

CHAPTER FOURTEEN : *Compilation of Āraṇyakas* 293

Śaunaka 294

Āśvalāyana 296

Kātyāyana 296

Yāska 297

Pāṇini 298

Piṁgala 298

Vyāḍi 304

Kautsa 305

CHAPTER FIFTEEN : *Their Commentators* 307

Aitareya Āraṇyaka :

Shaḍguru Śishya 307

Sāyaṇa 307

Govinda Svami 307

Bṛihad Āraṇyaka (Mādhyandina)

Bhartṛi Prapañcha 308

Dviveda Gañga 308

Bṛihad Āraṇyaka : (Kāṇva)

Āchārya Śaṁkara 309

Taittirīya Āraṇyaka :

Bhaṭṭa Bhāskara 312

Sāyaṇa 312

Varadarāja 312

Maitrāyaṇīya Āraṇyaka : Rāma Tīrtha 312

Talavakāra Āraṇyaka : Bhavatrāta 312

CHAPTER SIXTEEN : *Meaning of the Veda* 313

GLOSSARY 317

BIBLIOGRAPHY 323

ABBREVIATIONS 335

TRANSLITERATION : Devanāgarī to Roman 336

INDEX 337

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INTRODUCTION

The Vedas, meaning the repository of knowledge, form the fundamentals of Vedic religion and Āryan society. The available earliest literature of India has unanimously accepted the four Vedas as revealed to the seers (द्रष्टा) or ṛishis at the time of the creation of the universe. The great sanctity attached to the Vedas and to the seers enhanced the inter-related importance of both and a ṛishi signifies a Veda, as well. (See p. 7, Vol. II, Vedic Vāñgmaya kā Itihāsa). An unbiassed and careful introspection of this vast literature leads no doubt to the important conclusion that the revelation of the hymns to the seers had never been questioned. The eighteenth and nineteenth centuries ushered in an era of criticism adversely affecting the fundamentals and pertinently putting forth the sarcastic proposition that the hymns are the songs of cow-herds. The studies initiated in the field during these centuries by the Western scholars had expressed divergent views on the subject. The earlier group who had reverence for this sacred literature, was closely followed by a motivated section bent upon denouncing fully their predecessors who had to face vehement opposition. Their view point, that Sanskrit was the source of Greek, Latin, Anglo-Saxon, Slavonic, and also of other European languages etc. which helped to bring the truth to the fore, was repeatedly assailed and shelved by the prejudiced writings of the later group of scholars.

The scholars from the West had attempted writing history of Vedic literature. In the field were Maxmuller, Macdonell, Weber and Winterntz, etc., who treated the intricate subject according to their own interpretations putting forth the material in a brief, concise and summary form. Their writings do not probe into the details or dilate upon the intricacies. The desideratum was A Comprehensive History of Vedic literature.

The earliest Indian pioneer who attempted a subjective analysis and who had the necessary titanic vision was the late Pandit Bhagavad Datta, a close and ardent student of the Vedas, the Brāhmaṇas, the Āraṇyakas, the Upanishads, the Kalpa Sūtras and the vast Vedic as well as classical Sanskrit literature, a very large number of manuscripts of which he had personally collected from remote corners of this vast country and deposited for a critical study in the then Lal Chand Library of D. A. V. College, Lahore, of which he was the Research Superintendent upto

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1934 and this collection after the great historical event of the Partition of our Country, is now safely deposited in the Viśveśvarānanda Vedic Research Institute, Hoshiarpur; while a sizable porion of it remained in the University Library of the Panjab University at Lahore, now in Pakistan. He had written three volumes in Hindi on the Brāhmaṇa and Āraṇyaka Works (1927), the Commentators of the Vedas (1931), and the Recensions of the Vedas (1935). The volume on Brāhmaṇa and Āraṇyaka Works was based on his introduction to the Vedic Kośa (1922) by Hans Raj, his devoted Librarian. The treatment of the subject, his approach to the general problem and the details available with him were in simple and forceful language put forth for a careful study by the student as well as the scholar. These three volumes eventually formed the basis for subsequent writings on the subject both by Indian as well as Western scholars, who unequivocally admired his depth, comprehension and clarity of expression on the subject.

These three volumes in Hindi, required a careful editing and addition of the latest research material. Their editing was undertaken by the present writer in the year 1973. The three volumes in Hindi on Brāhmaṇa and Āraṇyaka Works (1974), the Commentators of the Vedas (1976) and the Vedas, their Saṁhitās and Recensions (1977) have been published. The volumes on the Upanishads and the Kalpa-Sūtras are under preparation and are likely to be published, shortly.

The long cherished desire of the scholars, especially from foreign countries to have a simple, clear, analytical and comprehensive understanding of the subject matter, had led the present writer to bring forth, 'A Comprehensive History of Vedic Literature' in English in five volumes. The material critically put forth, herein, basically shatters the persistent views impregnated into and expressed by the Western and most of the Indian scholars. The fundamental difference between the Western thought and that expressed in these volumes centres round :

A. Were the hymns of the Vedas revealed ?
B. Interpretation of the hymns.
C. Do the Vedas have history ?
D. Are the brāhmaṇas also the Vedas ?
E. Is animal sacrifice in yajñas prescribed in the Vedas ?

A. Throughout the vast Sanskrit literature, it is maintained that speech (वाक् or logos) neither has a beginning nor an end. It is akshara (अक्षर). It is eternal and is grasped at the beginning of each creation. This speech is known as div or daivī. It differs from the speech used by human beings. In the Kāṭhaka and Maitrāyaṇī Saṁhitās, the Nirukta, the Śatapatha Brāhmaṇa and throughout the Vedic literature, this distinction in speech is clearly discernible. The hymns were

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revealed in the daivī speech. At the time of creation the great Seers were receptive to the chhāndasī prakriyā or metrical movements through the highly energised particles of electricity in the heaven, the middle region and on the earth and could, therefore, transmit the hymns so available to them. To add, each human brain, also, has electricity.

The hymns, *epissima verbis,* have been handed over to posterity undisturbed during the past thousands of years. The arrangement of *padas* has neither been changed nor replaced by synonyms. Their sanctity has never been disturbed. For example, in the very first hymn of the Ṛigveda. the pada, agnimīle is nowhere found to be substituted by vanhimīle, a synonym for agni. Kumārila Bhaṭṭa, writes to suggest that even if an attempt is made to compose hymns their metrical formation would betray the fact and any such interpolation could be easily detected. The formation of hymns is not regulated by rules of grammar applicable to the spoken language of the people. This had baffled the Western scholars who formed incoherent opinions and a glaring example of such an expression is by Macdonell, who writes : 'Since metrical considerations largely interfere with the ordinary position of words in the Saṁhitās, the normal order is best represented by the prose of the Brāhmaṇas, and as it there appears is, moreover, doubtless the original one." (pp. 283-284)

Had these scholars correctly grasped the difference between a hymn and its explanation in a brāhmaṇa, preposterous theories and inconsistent dicta could well have been eliminated. Brāhmaṇas being an explanation of hymns were in the spoken language of the people even though their authors could possibly have been the same ṛishis, who were also the seers of the hymns. The hymns are not abnormal, as Macdonell had thought and expressed.

B. Interpretation of the hymns had been confined only to their ritualistic significance by the writers of the mediaeval periods, whose works were easily accessible to the Western scholars. It was expressed that the hymns are confined to the ritualistic yajñas only as : Vedā yajñārtham pravṛittāh. (वेदा यज्ञार्थं प्रवृत्ताः).

Sāyaṇa expressed the same idea in his preface to his commentary on Kāṇva-Saṁhitā. The translations of the Vedas as well as writings on the vast Vedic Literature by these scholars have, therefore, to be treated as one sided and incomplete. On the other hand, the interpretation of a hymn is to accord to its, devatā, metre etc. In the Vedic literature, three fold meaning of a hymn is prescribed by Durgā-chārya in his vṛitti on the Nirukta :

Adhyātmādhidaivatādhiyajñābhidhāyinām mantrāṇāmarthā vijñāyante. (अध्यात्माधिदैवताधियज्ञाभिधायिनां मन्त्राणामर्था विज्ञायन्ते, Nirukta, 1. 18).

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Many more writers have written in the same strain. The interpretation of a hymn accordingly has to be :

1. ādhibhautika, i. e., pertaining to creative beings, derived from primary elements, etc;
2. ādhidaivika, i. e., relating to the Cosmos and cosmogony, the influence of the atmosphere or planets and creation of the universe, etc.;
3. ādhyātmika i. e., relating to the philosophy of man, his life, his soul, the Creator etc.; and
4. yājñika i. e., relating to the ritualistic sacrifices.

Writers in the past had followed the ancient dictum to interpret a hymn. A glaring example is of the word Vishṇu in idamvishuṇurvichakrame (RV 1.22.17). Bhartṛihari in his commentary on Mahābhāshya explains it as :

> Yathā idam vishṇurvichakrame (RV 1.22.17)—ityatram eka eva vishṇushabdoanekaśaktih sannadhidaivatamadhyātmadhiyajñyam cha ātmani nārāyaṇe chashāle cha tayā śaktyā pravartate. (यथा इदं विष्णुर्विचक्रमे-इत्यत्रं एक एव विष्णुशब्दो ऽनेकशक्तिः सन्नधिदैवतमध्यात्मधियज्ञं च आत्मनि नारायणे चषाले च तया शक्त्या प्रवर्तते।)

The word Vishṇu in its ādhidaivika from means of immense prowess as of Sun; in its philosophical form as the Creator and in its ritualistic form as chashāla or the lid of a yūpa.

Similar has to be the interpretation of other *padas*. To understand and interpret the hymns, therefore, it is necessary to have a thorough knowledge of the vast Vedic literature. and to have a deep study of the brāhmaṇas, as well as the Nighaṇṭu, the Nirukta, and all the available lexicons.

C. The hymns do not refer to history or historical events. They being eternal, had to have been revealed prior to any historical event. The classical Sanskrit literature abounds with inter-polations. Could not the vast Vedic literature be a plaything of the writers of yore who out of vanity must have experienced elation to inter–polate hymns, as well ? A careful screening of the Vedas and the Saṁhitās is necessary to eliminate such sacrilege?

It is stated that the hymns also have itihāsa. In the Nirukta it is mentioned : tatretihāsamāchakshate (2.10) and ityaitihāsikah (2.16). These references are to eternal history in general, and not to any particular event of history. Jaimini has stated : param tu śrutisāmānyamātram (1.31) i. e., all the names in the hymns are in general and do not refer to any particular event or person. In the brāhmaṇas to expalin the substance of a hymn, historical events or gāthās are mentioned as an

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illustration. Mention of such words as sarasvatī, gaṅgā, yamunā, etc., in the hymns, does not at all refer to their namesakes on the earth. Sarasvatī, for example, is a stream of cosmic consciousness as referred to in the hymns and the terrestrial river is merely a namesake of its cosmic original. The cosmic significance of the vedic words and the cosmic sense of the seers needs greater understanding to interpret the hymns. A careful study as suggested in the preceding paras shall shatter the unconvincing view that the Vedas also refer to historical events. A lot can be written on this theme and shall be discussed in its proper place in the Volume on 'the Vedas, their Saṁhitās and Recensions.' A reference, however, may be made to the chapter on, "Are Brāhmaṇas the Vedas."

D. The brāhmaṇas being an explanation of the hymns, are not the Vedas. These were only propounded by the ṛishis but were not revealed to them. In the mediaeval periods some writers initiated the theory that the brāhmaṇas are also the Vedas. Śabara, Pitṛibhūti, Śaṁkara, Kumārila, Bhavasvāmī, Devasvāmī. Viśvarūpa Medhātithi, Karka, Dhūrtasvāmī, Devatrāta, Vāchaspati Miśra, Rājaśekhara, Rāmānuja, Uvaṭa, Maskarī, Sāyaṇa and many more writers have considered both the hymns of the four Vedas and their explanations in the brāhmaṇas, as the Veda, itself. In the past not a single āchārya had expressed any doubt that the brāhmaṇas are not the Vedas. The brāhmaṇas have been throughout respected as the Veda itself. The rituals have been performed considering the brāhmaṇas as equal to the Vedas. Still many āchāryas could not conform to this view and they continued to treat the brāhmaṇas as separate from the Vedas. The controversy has been discussed in detail in Chapter VII (pp. 123–150) concluding that the brāhmaṇas were propounded in the language other than that of the hymns ; these were compiled during the Mahābhārata period and had assumed importance when ritualistic significance of the hymns gained predominance over other meanings; but should be understood in their true context as an explanation of the Vedas and not the Veda itself.

E. Another controversy relates to whether animal sacrifice in yajñas is prescribed in the hymns or not. It is not prescribed in the hymns The hymns having only ritualistice significance, do not permit any animal sacrifice. The word paśu means agni, vāyu, sūrya, pṛithivī etc. Interpreted according to its reference to the context, it nowhere implies a quadruped. It is stated in the Śatapatha Brāhmaṇa : Agnih paśurāsīt, tenāyajanta. Vāyuh paśurāsīt tenāyajanta. Sūryah paśurāsīt tenāyajanta (13.2.7.13, 14, 15). In the same brāhmaṇa, it is emphatically stated that agni is sacrifiice personified and use of vegetation alone is proper for performing a sacrifice. (See p. 245).

The Western writers had confined the vast Vedic literature to mantra-period, brāhmaṇa-period, sūtra-period etc., of water tight compartments presuming that a ban was imposed on those human beings not to exercise their brain at a specific

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period in any other direction. While the explanations of the hymns were propounded in the brāhmaṇas, the āraṇyakas, the upanishads and the sūtra literature etc., simultaneously, had started taking a form. As referred to in Chapter VI, a vast literature had existed on various subjects. The existence of this literature and the normal principle that human brain is beyond fetters is sufficient to refute the strange theories propounded. In fact, the brāhmaṇas, the āraṇyakas, the upanishads the sūtras and a host of literature on all possible types of subjects was available to the people of by-gone ages and never had there existed water tight compartments imposing checks on human brain.

A few decades earlier, very few brāhmaṇas had been known. The now available eighteen brāhmaṇas have been systematically described in Chapter II. A large number of these have been lost. References alone are available in literature to thirty-four lost brāhmaṇas which have been collected in chapter III. It is possible to trace out more references to them. An extensive research will help collate such references. Young scholars would be welcome to work in this field and contribute to enrich our culture.

A brief reference to the available Āraṇyakas, their commentators, their compilation and their help in understanding the meaning of the Vedas is given in the last thirty-eight pages.

My grateful thanks to all the authors from whom I have liberally drawn, my apologies for any mistakes and my request to communicate suggestions.

A small glossary has been added to help the readers to understand easily the meaning of most of the Sanskrit words. Transliteration from Devanāgarī into Roman accords to the table given on page 336. Due to non availability of certain printing types, transliteration of some of the letters has been expressed differently from the normal accepted form.

Printing of such a work in Delhi was a great hazard, but could be made smooth with the help of Shri Chandra Mohan Shastri, Proprietor of the Press, Shri Mishri Lal, his Foreman and Shri Vira Singh, the Machineman.

I invoke the blessings of the great Seers to impart and infuse into me comprehension of their infinite knowledge to further complete the remaining four volumes of this History of Vedic Literature which will help a lay man as well as a scholar to enjoy new vistas of culture presented, herein.

1/28, Panjabi Bagh.
New Delhi, the 24th August, 1977. SATYA SHRAVA

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CHAPTER ONE

WHAT ARE THE BRĀHMAṆAS

1. Brāhmaṇa—its meaning

Vedic literature, the classical Sanskrit literature and various commentaries have mentioned the word brāhmaṇa. Their authors, annotators and commentators, however, have not offered any definition of this word. Sāyaṇa and other commentators are brief in defining it. Sāyaṇa in his commentary on Ṛigveda expresses : which in tradition is not a hymn or a *mantra* is a brāhmaṇa and which is not brāhmaṇa is a *mantra*.[1] A grammatical analysis of the word brāhmaṇa explains it as : brahma vai mantrah[2] i.e., a *brahma* is a hymn and the Veda is *brahma* or vedo brahma.[3]

Svāmī Dayānand Sarasvati in *Anubhramochchhedana*, revised by him, writes : These Aitareya and other works are *brahma* and are an explanation of the Vedas as : Brahmaṇām Vedānāmimāni vyākhyānāni brāhmaṇāni.[4]

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1 p.17, Ṛigveda Bhāshya, Introduction part 1, VSM, Poona, 1933

2 ब्रह्म वै मन्त्रः, Kāṇḍa 7, Chapter 1. Brāhmaṇa 1.5, ŚB, Part 3, Venkateśvara Press, 1940

3 वेदो ब्रह्म, 4.11.4.3; 4.25.3, JUB, Ramdev, Lahore, 1921

4 ब्रह्मणां वेदानामिमानि व्याख्यानानि ब्राह्मणानि, p.6, Benaras, Sam 1937

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A similar opinion he expresses in his *Satyārtha Prakāśa* : These are named brāhmaṇas or *brahma* as these are explanations to the Vedas.[1]

Kapardi in his commentary on *Āpastamba-Paribhāshā-Sūtra* writes : Mantro-mananāt brāhmaṇamabhidhānāt,[2] i.e., the name *mantra* is derived from thoughtful deliberation and brāhmaṇa from appellation.

Skanda Svāmī also writes : Tathā amīmadanta pitaro yathā bhāgamāvṛishāyishat. Ityasya yathā bhāgamāśishurityevaitadāheti śatapathabrāhmaṇe vivaraṇāt.[3] He again writes : Śatapathe yadvai tu śreshṭhastena vasishṭhah iti vasishṭhaśabdasya śreshṭhaśabden-ārthavivaraṇadarśanāt.[4]

2. *Brāhmaṇa—means a book*

The word brāhmaṇa as related to a book has only been used in the neuter gender and is not found in the Vedas or the saṁhitās. The brāhmaṇas had been propounded after the revelation of the hymns. The word brāhmaṇa meaning an explanation of the hymns, as such, need not be found in the hymns or the saṁhitās. This word is extensively used in the *Taittirīya Saṁhitā* as :

(1) Suvargam lokam na prajānanti tebhya idam brāhmaṇam brūhi.[5]

(2) So abrabīdbrāhmaṇam.[6]

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1 p.299, Svami Dayanand Sarasvati, Ram Lal Kapur Trust, Bahalgarh, Haryana, Saṁ 2029

2 मन्त्रो मननात् । ब्राह्मणमभिधानात्, sūtra 32, see p. 74, Darśapūrṇamāsaprakāśa, Ānandāśrama, Poona, 1954

3 तथा अमीमदन्त पितरो यथा भागमावृषायिषत् । इत्यस्य यथा भागमाशिषुरित्येवैतदाहेति शतपथ-ब्राह्मणे विवरणात्, 1.32.3, Ṛigveda, Viśvabandhu, VVRI, Hoshiarpur, Saṁ 2021

4 शतपथे यद्वै तु श्रेष्ठस्तेन वसिष्ठः इति वसिष्ठशब्दस्य श्रेष्ठशब्देनार्थविवरणदर्शनात्, 1.30.10, Ṛigveda

5 सुवर्गं लोकं न प्रजानन्ति तेभ्य इदं ब्राह्मणं ब्रूहि, Kāṇḍa 3, Prapāṭhaka 1, Anuvāka 9, TS, Sātavalekara, Saṁ 2013

6 सोऽब्रवीद् ब्राह्मणं, 3.5.2, ibid

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Some of the brāhmaṇas express it as :

(1) Yad vākovākyam brāhmaṇam tadevaitenāpnuvanti tadavarundhate;[1]

(2) Tṛiṇi yajñe andhāṁsīti ha sma pūrve brāhmaṇā mīṁāsānte.....[2]

Similarly, Pāṇini mentions in an aphorism : Chhando brāhmaṇāni cha tadvishayāṇi.[3]

In the *Nirkuta* it is stated : paṁchartavah saṁvatsarasyeti cha brāhmaṇam.[4]

In literature, the word brāhmaṇa, as such, is expressed in neuter gender. Amara and most of the other lexicographers do not explain this word. In the *Medinīkosha,* however, this word is referred to as :

Brāhmaṇam brahmasaṁghāte vedabhāge napuṁsakam
.....[5]

i.e., the word brāhmaṇa as collection of the *brahma* portion of the Veda is used in the neuter gender. The mediaeval authors had accepted brāhmaṇas as a part of the Veda itself.

In the *Vāyu Purāṇa* this word has been used as : mantro mantrayaterdhātorbrāhmaṇe brahmaṇoaṇanāt.[6] Here the word *aṇanāt* signifies narration. This meaning of *aṇana* appears to be from a pre-Pāṇinian derivation.

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1 यद् वाकोवाक्यं ब्राह्मणं तदेवैतेनाप्नुवन्ति तदवरुन्धते, 4.6.9.20, ŚB, part 1, p.556, Kashi, Saṁ 1994

2 त्रीणि यज्ञेऽधांसीति ह स्म पूर्वे ब्राह्मणा मीमांसान्ते.....1.116, JB, Raghuvira & Lokesh Chandra, Nagpur, 1954

3 छन्दोब्राह्मणानि च तद्विषयाणि, 4.2.65, Paṇinīyāshṭaka, Ist half, Gangadatta, Haridwara, 1961

4 पञ्चर्तव: संवत्सरस्येति च ब्राह्मणं, 4. 27, Niruktaśāstram, Bhagavad Datta, Ram Lal Kapur Trust, Amritsar, Saṁ 2021

5 ब्राह्मणं ब्रह्मसंघाते वेदभागे नपुंसकम्
..... ॥६७॥ Medinīkosha, ed. Somnath Mukhopādhyaya, Calcutta, 1869

6 मन्त्रो मन्त्रयतेर्धातोर्ब्राह्मणे ब्रह्मणोऽणनात्, 59.141, Anandaśrama, Poona
(b) Chapter 34, Brahmāṇḍa Purāṇa

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The word *vāñgmaya* has been used in Sanskrit literature as a collection of *śāstras* : Jagurgṛihebhyasta samasta vāñgmayai.[1]

The word *vāk* means a hymn, truth, veda or sacrifice.[2] According to the *Baudhāyana Dharma Sūtra* it refers to a brāhmaṇa work as : Vāgiti brāhmaṇamuchyate.[3] *Vishṇu Dharmottara-purāṇa* has a different expression in the following verse :

mantrāh sabrāhmaṇāh proktāstadartham brāhmaṇam smṛitam,
Kalpanā cha tathā kalpāh kalpaścha brāhmaṇastathā.[4]

i.e., along with the hymns, the brāhmaṇas were also expounded. As explanation of the hymns, these are known as brāhmaṇas. Their formation and practice (as well as brāhmaṇa and practice) dilate upon the apportionment of a hymn.

The word brāhmaṇa at the end of the verse has a doubtful meaning. In genetic form its meaning does not fit here. Has this word been used here in masculine gender ? The reading may be corrupt. It could be possible that it has some other meaning. A verse of the *Mahābhārata* expresses this word in the masculine gender as :

Ya ime brāhmaṇah proktā mantrā vai prokshaṇe gavām,
ete pramāṇam bhavat utāho neti vāsava.[5]

i.e., these brāhmaṇas and hymns which are read in the Gomedha, O Vāsava should be taken as authentic or not ?

In the Southern recension of the *Mahābhārata* another word brahmaṇā has been referred to :

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1 जगुर्गृहेभ्यस्त समस्तवाङ्मयै, verse 12, Introduction to Kādambarī, Upendra-narayana Mishra, Allahabad, 1964

2 (a) p. 422, Vedic Kosha, Hansraj, 1st ed., Lahore, 1926
(b) p. 763, Brāhmaṇoddhāra Kosha, Viśva Bandhu, Hoshiarpur, Sam 2023
(c) pp. 371, 627 and 661 ibid

3 वागिति ब्राह्मणमुच्यते, 1.7.10, Umeshachandra Pandeya, CSS, Varanasi

4 मन्त्राः सब्राह्मणाः प्रोक्तास्तदर्थं ब्राह्मणं स्मृतम् ।
कल्पना च तथा कल्पाः कल्पश्च ब्राह्मणस्तथा ॥ 3.17.1, Priyabala Shah, Baroda 1958

5 य इमे ब्राह्मणाः प्रोक्ता मन्त्रा वै प्रोक्षणे गवाम् ।
एते प्रमाणं भवत उताहो नेति वासव ॥ 17.9, Udyogaparva, Bhandarkar, Poona

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Bṛihaspati saveneshṭvā surāpo brāhmaṇah punah,
Samitim brāhmaṇo gachchhediti vai brahmaṇah śrutih.[1]

Here it could be an adjective of the hymns.

It is not desirable to jump to a conclusion and form any opinion on the use of this word ; further intensive research and delving into the vast literature could possibly help a correct explanation of this word.

3. Brāhmaṇa–as details of ritualism

In the brāhmaṇa literature this word has been commonly used as detailing the ritualism related to the different sacrifices or *yajñas*. It is expressed : Dūrohaṇam rohati tasyoktam brāhmaṇam.[2] In the *Aitareya Brāhmaṇa*, as reference to the context, Dūrohaṇa Brāhmaṇa, has been explained as : Dūrohaṇam rohati. Svargo vai loko dūrohaṇam. Svargameva tam lokam rohati ya evam veda. Yadeva dūrohaṇam 3 asau vai dūroho yo asau tapati. Kaśchidvā atra gachchhati sa yaddūrohaṇam rohatyetameva tadrohati. Haṁsavatyā rohati. Haṁsah śuchishadityesha vai haṁsah śuchishat. Ityādi.[3]

It is evident the word Dūrohaṇa in the Dūrohaṇa Brāhmaṇa has been explained.

Similarly, it is expressed : Yadgaurivītam tasyoktam brāhmaṇam.[4] In the *Aitareya Brāhmaṇa* its brāhmaṇa or details are stated as : Gaurivītam shoḍaśi sāma kurvīta tejaskāmo brahmavarchaskāmastejo vai brahmavarchasam Gaurivītam. Tejasvī brahmavarchasī

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1 बृहस्पति सवेनेष्ट्वा सुरापो ब्राह्मणः पुनः ।
समितिं ब्राह्मणो गच्छेदिति वै ब्रह्मण: श्रुतिः ।। 34.18 Śāntiparva

2 दूरोहणं रोहति तस्योक्तं ब्राह्मणम्, Pañchikā 6, Chapter 29, Khaṇḍa 9, AB, part 2, p. 757, Ānandaśram, 1931

3 दूरोहणं रोहति । स्वर्गो वै लोको दूरोहणं । स्वर्गमेव तं लोकं रोहति य एवं वेद । यदेव दूरोहणं ३ असौ वै दूरोहो योऽसौ तपति । कश्चिद्वा अत्र गच्छति । स यद् दूरोहणं रोहत्येतमेव तद्रोहति । हंसवत्या रोहति । हंसः शुचिषदित्येष वै हंसः शुचिषत् । इत्यादि, 4.18.6, Part 1, ibid

4 यद्गौरिवीतं तस्योक्तं ब्राह्मणम्, 8. 36.2, AB

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bhavati ya evam vidvān gaurivītam shoḍaśi sāma kurute. Nānadam shoḍaśi sāma kartavyamityāhuh.[1]

The word *Gaurivīta* has been fully explained in this Gaurivīta-Brāhmaṇa.

Adopting the same method, it is expressed : Athāsmā Audumbarīmāsaṁdī saṁbharanti. Tasyā uktam brāhmaṇam.[2] Its brāhmaṇa has been mentioned earlier in the *Aitareya Brāhmaṇa* as : Audumbarīm samanvārabhanta ishamūrjamanvārambha ityūrjvā annādyamudumbaro yadvai taddevā ishamūrjam vyabhajanta tat udumbarah samabhavattasmātsa trih saṁvatsarasya pachyate.[3]

Uvaṭa, another commentator, in his commentary on the *Yajurveda*, explains the word *śruti* as brāhmaṇa. He writes : Śrutir-brāhmaṇam[4] i.e., *śruti* itself is a brāhmaṇa.

It is thus evident that the exponents of the brāhmaṇas, the ṛishis, had always considered this word as the explanation of the *brahma* i.e., the Veda itself.[5]

In the brāhmaṇa works another expression is : ityeka vyākhyānāh[6] i.e., these ṛichas or verse after verse have similiar explanation. In such expressions, the brāhmaṇa related to such hymns is not mentioned. It, therefore, connotes that the word *vyākhyāna* also is a synonym of the commonly used word brāhmaṇa.

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1 गौरिवीतं षोडशि साम कुर्वीत तेजस्कामो ब्रह्मवर्चस्कामस्तेजो वै ब्रह्मवर्चसं गौरिवीतं । तेजस्वी ब्रह्मवर्चसी भवति य एवं विद्वान् गौरिवीतं षोडशि साम कुरुते । नानदं षोडशि साम कर्तव्यमित्याहुः, 4.16.2, ibid

2 अथास्मा औदुम्बरीमासंदी संभरन्ति । तस्या उक्तं ब्राह्मणम्, 8.39.3. AB

3 औदुम्बरीं समन्वारभन्त इषमूर्जमन्वारम्भ इत्यूर्ज्वा अन्नाद्यमुदुंबरो यद्वै तद्देवा इषमूर्जं व्यभजन्त तत उदुंबर. समभवत्तस्मात्स त्रिः संवत्सरस्य पच्यते, 5.24.5, AB

4 श्रुतिर्ब्राह्मणम्, 18.1, Yajurveda, Commentary by Uvaṭa, Nirnayasagar. 1929

5 See p. 4

6 इत्येक व्याख्यानाः, 6.7.4.6, ŚB

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4. *The brāhmaṇa works*

The known recensions of the Vedas, all had a separate brāhmaṇa. Most of these brāhmaṇas are not extant. Similarly, most of the recensions are also not available. The exponents of the saṁhitās and the brāhmaṇa works were the common ṛishis. The brāhmaṇas were instructed simultaneously with the different recensions. The great grammarian Pāṇini has in two aphorisms mentioned two different types of brāhmaṇa works. In one aphorism he has referred to the brāhmaṇas in general as : Chhandobrāhmaṇāni cha tadvishayāṇi.[1]

In another aphorism he differentiates between the old and the new brāhmaṇas. He refers to them as : purāṇaprokteshu brāhmaṇa-kalpeshu.[2] The demarcation line between the old and the new brāhmaṇa works is not, so far, clearly decided ? Was it when Kṛishṇa Dvaipāyana Vyāsa had propounded the Vedic recensions ? The brāhmaṇas which had been propounded prior to the exposition of recensions by Kṛishṇa Dvaipāyana Vyāsa were called as old brāhmaṇas and those which had been expounded by his disciples were known as new brāhmaṇas.

Jayāditya, the author of *Kāśikā*, includes in the old or *purāṇa* brāhmaṇas Bhāllava, Śāṭyāyana, Aitareya and amongst the new brāhmaṇas Yājñavalkya i.e., the Śatapatha Brāhmaṇa. He considers the Śatapatha Brāhmaṇa as a new brāhmaṇa.[3] The Śatapatha Brāhmaṇa is named also Vājasaneya Brāhmaṇa.[4] Jayāditya includes Tāṇḍa amongst the old brāhmaṇas and mentions amongst the new brāhmaṇas, the Saulabha Brāhmaṇa.[5]

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1 छन्दोब्राह्मणानि च तद्विषयाणि, 4.2.66, Ashṭādhyāyī, Śriśa Chandra Basu, Vol.I, p.720, Motilal Banarsi Dass, 1962

2 पुराणप्रोक्तेषु ब्राह्मणकल्पेषु, 4.3.105, Ashṭādhyāyī

3 4.3.105, Kāśikā, ed. by Sharma & others, Sanskrit Academy, Osmania University, Hyderabad, 1966

4 4.3.106, Gaṇapāṭha, Shastri Kapiladeva,Kurukshetra

5 4.2.66, Kāśikā

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5. An Ātharvaṇa hymn—scope of the brāhmaṇas

The subjects detailed in the brāhmaṇas are also stated in the following hymn of the Atharvaveda : Tamitihāsaścha purāṇam cha gāthāścha nārāśaṁsīśchānuvyachalan.[1] In this hymn any particular work is not mentioned ; the different subjects are mentioned in general. A collection of *itihāsa, purāṇa, gāthā, nārāśaṁsī* is to be found in the brāhmaṇa works.

6. Brāhmaṇa=pravachana or exposition

A synonym of the brāhmaṇa word is *pravachana.* This definition is expressed as : pravachana śabdena brāhmaṇamuchyate.[2] A Prāvachana-charaṇa is also referred to.[3] In the Copper-plate grant of the Ganga ruler Śrī-Purusha, of Śaka year 693, this name has been mentioned as : Hāritagotrasya Nīlakaṇṭhanāmadheyasya prāvachana charaṇasya.[4] Vīramitrodaya in his *Āhnikāprakāśa* expresses a similar idea in the following line : Vāsishṭhah api cha kāṭhake pravachane vijñāyate adya śvo vā vijanishyamāṇah.[5] It is stated in the *Mahābhārata* that while performing a *Śrāddha* ceremony the exponent of a brāhmaṇa is regarded as sacred and he heads the row of the brāhmaṇas as : Agrayā sarveshu vedeshu sarvapravachaneshu cha.[6] A similar idea is separately expressed. An exponent of a brāhmaṇa is mentioned in *Gobhilagṛihya Karma - prakāśikā.* The adoration or worship of the following ten brāhmaṇas is mentioned : Śaṭih.

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1 तमितिहासश्च पुराणं च गाथाश्च नाराशंसीश्चानुव्यचलन्, 15.6.11, Sātavalekar Śri Dāmodarapāda, Svādhyāyamaṇḍala, 1958

2 प्रवचनशब्देन ब्राह्मणमुच्यते, 8.8, Pushpasūtra, p. 106, Lakshmaṇaśāstri, CSS, 1923

3 p. 341, No. 20, Vol.I, Vedic Vāṅgmaya Kā Itihāsa, 2nd ed., Bhagavad Datta, Amritsar, Saṁ 2013

4 हारितगोत्रस्य नीलकण्ठनामधेयस्य प्रावचनचरणस्य, Epigraphia Indica, Vol. XXVII, p.151

5 वासिष्ठः अपि च काठके प्रवचने विज्ञायते अद्य श्वो वा विजनिष्यमाणः....., p.564, Nityanand Sharma, CSS, 1910

6 अग्रया सर्वेषु वेदेषु सर्वप्रवचनेषु च, 90.28, Anuśasanaparva, Bhandarkar, Poona

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Bhāllavih. Kālbavih. Tāṇḍyah. Vṛishāṇah. Śamabāhuh. Rurukih. Agastyah. Vashkaśirāh. Dūhūh.[1]

7. *Brāhmaṇa=vijñayate*

Vijñayate is used to denote a reference from a brāhmaṇa work. The word has first of all been used in the *Gopatha Brāhmaṇa* as : Ātmā vai sa yajñasyeti vijñāyate,[2] i.e., he is the soul of a sacrifice personified as stated in a brāhmaṇa. Purushottama in his *Pravara-mañjarī* further elaborates its meaning when he states that such an expression is found in different *śrutis* but is not mentioned in the recensions.[3]

This word as mentioned in the *Aitareya Brāhmaṇa* connotes a different meaning.[4] It is also explained as :

(a) Dharmasya hyaṁśabhāgbhavatīti vijñāyate.[5]
(b) Brahmaprasūtam hi kshatramṛidhyate na vyathate iti cha vijñāyate.[6]
(c) Garte vā pātyate pramīyate vā pāpīyānbhavetīti vijñāyate.[7]
(d) Anyatrāpi vijñayate ityukte śrutipāṭha ityavagantavyam.[8]
(e) Kasmińschid brāhmaṇe vijñāyata iti.[9]

Quotations of pravacana-brāhmaṇas from *Taittirīya* and other saṁhitās as well as from the brāhmaṇas are often referred to as *iti*

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1 शटिः । भाल्लविः । काल्बविः । ताण्ड्यः । वृषाणः । शमबाहुः । रुरुकिः । अगस्त्यः । वष्कशिराः । दूहूः, p. 300, Śukadeva Sharma, 1932

2 आत्मा वै स यज्ञस्येति विज्ञायते, 2.2.6, p.109, Mitra Rajendra Lal, Calcutta, 1872

3 p.14, 15

4 4.18.8

5 धर्मस्य ह्यशंभाग्भवतीति विज्ञायते, 11.11, Gautama Dharma Sūtra, Commentary by Maskari, Vedamitra, Delhi, 1969

6 ब्रह्मप्रसूतं हि क्षत्रमृध्यते न व्यथते इति च विज्ञायते, 11.16, ibid

7 गर्ते वा पात्यते प्रमीयते वा पापीयान्भवतीति विज्ञायते, 1.1 Ṛiksarvānukramaṇī, Kātyāyana, Commentary by Shaḍguruśishya, Macdonell, Oxford, 1886

8 अन्यत्रापि विज्ञायते इत्युक्ते श्रुतिपाठ इत्यवगन्तव्यम्, 1.4.6.15, Baudhāyana Dhrama Sūtra, commentary by Gobind Svāmī, ed. by Chinna Svami, CSS, 1911

9 कस्मिंश्चिद् ब्राह्मणे विज्ञायत इति, p.2, line 6, Vol.I, Ṛigveda, commentary by Sāyaṇa

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vijñāyate in Śrauta,[1] Gṛihya,[2] Śulba,[3] Dharma,[4] and Nidāna Sūtras,[5] the Nirukta,[6] and in other works. How this phrase developed to connote a reference from a brāhmaṇa work is not known so far.[7] A similar reference is found in the commentary on *Āpastamba Śrauta Sūtra* by Dhūrta Svāmī.[8] *Bāla-krīdā* commentary on *Yājñavalkya Smṛiti* mentions : Atra vijñāyata iti śrutyupanyāsādetadvyatirekeṇa.[9]

Durgāchārya in his commentary on the *Nirukta* translates iti vijñāyate as : evam brāhmaṇepi vijñāyate vichāryamāṇe jñāyate.[10]

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1 a. 2.5.2, Āpastamba Śrauta Sūtra, commentary by Dhūrta Svāmī, Mysore, 1945
b. 2.11.6, ibid

2 a. 1.10.15, Āśvalāyana Gṛihya Sūtra, Bhavani Śankara Sharma, Bombay, 1909
b. 3.5.7 ibid
c. 1.3.14, Baudhāyana Gṛihya Sūtra, Śāma Śastri, Mysore, 1920
d. 2.5.72, ibid
e. 24.20, p.87, Kāṭhaka Gṛihya Sūtra, Caland W, Lahore, 1925

3 30.8, p.409, pt.3, Baudhāyana Śulba Sūtra, Caland W, Calcutta, 1913

4 a. 1.36, Vāsishṭha Dharma Śāstra, Fuehrer, Poona, 1930
b. 1.46, ibid
c. 4.3, ibid
d. 5.8, ibid
e. 1.14, ibid
f. 2.31, ibid
g. 23.33, ibid

5 3.5, p.49, Nidāna Sūtra, Bhatnāgar KN, Delhi, 1971

6 a. 2.11, Nirukta, ed. by Bhagavad Datta
b. 2.18, ibid

7 It is interesting to note that Nirukta 4.4 refers to half verses from Ṛigvedic hymns as : iti vijñāyate. Similarly, in Baudhāyana Pitṛi Sūtra 1.13.9, hymn 1.89.9 of Ṛigveda is referred : tadapi dāśataye vijñāyate. (तदपि दाशतये विज्ञायते)

8 p.31, Mysore, 1945

9 अत्र विज्ञायत इति श्रुत्युपन्यासादेतद्व्यतिरेकेण, p.120, Vol. II, ed. by Gaṇapati Śāstri, Trivandrum, 1924

10 एवं ब्राह्मणेपि विज्ञायते विचार्यमाणे ज्ञायते, 2.12, 2.17, Nirukta, Bhadkamkar RG, Bombay, 1918

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8. *Brāhmaṇas— two types*

Bhaṭṭa Bhāskara in his introduction to the commentary on *Taittirīya Saṁhitā* writes : Dvividham brāhmaṇam–Karma brāhmaṇam Kalpabrāhmaṇam cheti[1] i.e., in the Taittirīya and other saṁhitās and in the brāhmaṇas two types of brāhmaṇa works are mentioned. These are Karma brāhmaṇas and Kalpa brāhmaṇas. The Karma brāhmaṇas refer to ritualism, and the apportionment of the hymns, these neither praise nor censure.[2] The Kalpa brāhmaṇas have only the hymns. Their apportionment is not referred to.[2]

These definitions by Bhaṭṭa Bhāskara are old but have to be carefully considered as to how old these could be. He means by the word *brahma* a brāhmaṇa as : Brahmaṇāmantrairbrāhmaṇairvā.[3]

9. *Brāhmaṇas–eight types*

On the basis of the *Bṛihadāraṇyaka Upanishad*, Sāyaṇa in his commentary on the *Taittirīya Āraṇyaka* refers to eight types of brāhmaṇas. He writes : Brāhmaṇam chāshṭadhābhinnam. Tadbhedāstu Vājasaneyibhirāmnāyate itihāsa purāṇam vidyā upanishadah ślokāh sūtrāpyanuvyākhyāni vyākhyānāni iti.[4]

Ācārya Śaṁkara has mentioned eight types of brāhmaṇas based on the same reference of the *Bṛihadāraṇyaka Upanishad*.[5]

10. *Anu–brāhmaṇa*

An aphorism of the *Ashṭādhyāyī* reads : Anubrāhmaṇādinih.[6]

Jayāditya, author of *Kāśikā* writes : Brāhmaṇa sadṛiśoayam

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1 द्विविधं ब्राह्मणम् । कर्मब्राह्मणं कल्पब्राह्मणं चेति, 1.8.1, Vol.III, p.105, Mysore, 1895

2 Ibid

3 ब्रह्मणामन्त्रैर्ब्राह्मणैर्वा, 7.4.12, p.74, part 12, TS, Mysore, 1898

4 ब्राह्मणं चाष्टधाभिन्नम् । तद्भेदास्तु वाजसनेयिभिराम्नायते इतिहास पुराणं विद्या उपनिषदः श्लोकाः सूत्राप्यनुव्याख्यानि व्याख्यानानि इति, 8.2, Vol.II, p.563, Anandaśrama, Poona,

5 2.4.10, commentary by Śaṁkara, Anandaśrama, 1927

6 अनुब्राह्मणादिनिः, 4.2.62

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grantho anubrāhmaṇam[1] i.e., a work similar to a brāhmaṇa is called Anu-brāhmaṇa. Some of the minor brāhmaṇas of the *Sāmaveda* are at times called as Anu-brāhmaṇas.

Satyavrata Sāmaśramī mentions *Ārsheya Brāhmaṇa*, as a Anu-brāhmaṇa. In *Niruktālochana*, he writes : Tāṁḍyāṁśabhūtāni, Tāṁḍyapariśishṭabhūtāni vā anubrāhmaṇāni vā aparāṇyapi saptādhīyante cha,[2] i.e., except the Tāṁḍya, the remaining seven brāhmaṇas of the *Sāmaveda* are Anu-brāhmaṇas. Kumārila considers all these as brāhmaṇas.[3] In the *Nidāna Sūtra* many references are quoted as from Anu-brāhmaṇas.[4]

Bhaṭṭa Bhāskara writing his introduction to the *Taittirīya-saṁhitā* quotes from the *Taittirīya Brāhmaṇa* as : Anubrāhmaṇam cha bhavati ashṭāvetāni havīṁshi bhavanti. Iti.[5]

Mādhava in his commentary on *Taittirīya Brāhmaṇa* mentions the name of the brāhmaṇas of this Anūvāka as : Atha rājasūya-syānubrāhmaṇam.[6] Varadatta-suta from Ānartta while commenting on *Śāṁkhāyana Śrauta* writes : Evam tarhi anubrāhmaṇametat mahākaushītakodāhṛitam kalpakāreṇādhyāyatrayam.[7]

It appears that the portion of the Brāhmaṇas apportioned to Kalpa-sūtras by their authors is called Anu-brāhmaṇa.[8]

Anu-brāhmaṇas like the Anuśākhās are the sub-divisions of the brāhmaṇas.

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1 ब्राह्मणसदृशोऽयं ग्रन्थो अनुब्राह्मणम्, ibid

2 तांड्यांशभूतानि, तांड्यपरिशिष्टभूतानि वा अनुब्राह्मणानि वा अपराण्यपि सप्ताधीयन्ते च, p.197, Calcutta, 1907

3 1.3.12, Tantravārttika, see Mimāṁsā Darśana, commentary by Śabara, Anandaśram, Poona, 1929

4 Bhatanagar KN, Delhi, 1971

5 अनुब्राह्मणं च भवति अष्टावेतानि हवींषि भवन्ति । इति, 1.6.11.1, quoted from TB in commentary on TS, 1.8.1

6 अथराजसूयस्यानुब्राह्मणं .. .. 1.6.1, TS, Mysore, 1895

7 एवं तर्हि अनुब्राह्मणमेतत् महाकौषीतकोदाहृतं कल्पकारेणाध्यायत्रयम्, 4.10.1

8 Vyākaraṇa Śāstra kā Itihāsa, Vol.I, Yudhishṭhira Mīmāsaka, p. 54, 3rd ed.

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Anu-pravachana is referred to in the *Ashṭādhyāyī*.[1] A synonym of brāhmaṇa is pravachana. Anu-pravachana appears to be a synonym of anu-brāhmaṇa.

11. Brāhmaṇāchchhaṁsī

This word is found in the hymns. In the *Taittirīya Saṁhitā*, Bhaṭṭa Bhāskara explains it as praised by the brāhmaṇas as: brāhmaṇādāhṛitya śaṁsati brāhmaṇāni śaṁsati vā.[2] Patañjali, author of *Mahābhāshya*, expresses similarly while writing brāhmaṇāni śaṁsatīti brāhmaṇāchchhaṁsī .. ..brāhmaṇebhyo gṛihītvā..... ..... śaṁsatīti brāhmaṇāchchhaṁsī,[3] i.e., which has been borrowed from the brāhmaṇas. It implies that there were brāhmaṇa works anterior to the hymns or the *mantras*. Such a conception is against the logical sequence of history. It could plausibly mean : that borrowed from a brāhmaṇa work is anu-brāhmaṇa.

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1 अनुप्रवचनादिभ्यश्च 5.1.110

2 ब्राह्मणादाहृत्य शंसति ब्राह्मणानि शंसति वा, 1.8.18, Vol. III, p. 203

3 ब्राह्मणानि शंसतीति ब्राह्मणाच्छंसी.....ब्राह्मणेभ्यो गृहीत्वा..... शंसतीति ब्राह्मणाच्छंसी, 6.3.2, p. 142, Vol. III, Kielhorn F, Bombay, 1909

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CHAPTER TWO

BRĀHMAṆAS—OLD AND NEW

Pāṇini mentions two types of brāhmaṇas, the old and the new, in an aphorism of *Ashṭādhyāyī* : purāṇaprokteshu brāhmaṇakalpeshu.[1] Jayāditya in his critical gloss known as *Kāśikā* writes in detail on this aphorism : purāṇena chirantanena muninā proktāḥ. Brāhmaṇeshu tāvat Bhāllavinah. Śāṭyāyaninah. Aitareyiṇah. Kalpeshu-Paiṁgikalpah. Purāṇaprokteshu iti kim. Yājñavalkāni brāhmaṇāni. He places Bhāllava, Śāṭyāyana and Aitareya brāhmaṇas amongst the old and Yājñavalkya i.e. the Śatapatha Brāhmaṇa amongst the new brāhmaṇas. In his annotation on another aphorism he mentions Tāṇḍa Brāhmaṇa amongst the old and Saulabha Brāhmaṇa as a new one as : Brāhmaṇāni khalvapi-tāṇḍinah. Bhāllavinah. Śāṭyāyaninah. Aitareyiṇah. Yājñavalkyena proktāni brāhmaṇāni yājñavalkyāni. Saulabhāni.[3]

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1 पुराणप्रोक्तेषु ब्राह्मणकल्पेषु, 4.3.105

2 पुराणेन चिरन्तनेन मुनिना प्रोक्ताः। ब्राह्मणेषु तावत् भाल्लविनः। शाट्यायनिनः। ऐतरेयिणः। कल्पेषु—पैङ्गीकल्पः। पुराणप्रोक्तेषु इति किम्। याज्ञवल्कानि ब्राह्मणानि, 4.3.105

3 ब्राह्मणानि खल्वपि—ताण्डिनः। भाल्लविनः। शाट्यायनिनः। ऐतरेयिणः। याज्ञवल्क्येन प्रोक्तानि ब्राह्मणानि याज्ञवल्क्यानि सौलभानि, 4.2.66

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It is written in the *Lāṭyāyana Śrauta Sūtra* : tathā purāṇam Tāṇḍam.[1] The *Tāṇḍa Brāhmaṇa* is qualified by the adjective *purāṇa.* Tāṇḍa Brāhmaṇa otherwise is listed with the new brāhmaṇas. This aphorism could mean that Tāṇḍa Brāhmaṇa was of two types, one of the old series and another of the new. Probably the available *Tāṇḍa Brāhmaṇa* is of the new series.

Was there a demarcation line between the old and the new brāhmaṇas ? A reference to Indian history helps us to know it as the time of Kṛishṇa Dvaipāyana Vyāsa. Those brāhmaṇas which were expounded along with the Kalpa-sūtras by the disciples of Kṛishṇa Dvaipāyana Vyāsa were considered as new ones and those already expounded by Mahidāsa Aitareya and others before the time of Kṛishṇa Dvaipāyana Vyāsa as old ones.

Gopi Chand Auṭhāsānika in his commentary on a grammar work called *Saṁkshiptasāra,* while writing on the sūtra : Ayājñavalkyāderbrāhmaṇe includes Bhāguri as an old brāhmaṇa amongst Aitareya and Śāṭyāyana Brāhmaṇas;[2] Bhāguri Brāhmaṇa is of the older tradition. Paiṁgalāyani Brāhmaṇa is also of the older tradition according to *Baudhāyana Śrauta* as : gām dakshiṇām dadyāditi paiṁgalāyani brāhmaṇam bhavati.[3]

Jayāditya while writing Yājñavalkyādayo achirakālā ityākhyāneshu vārtā refers to the Yājñavalkya Brāhmaṇa as of the new series.[4] There does not seem to have been concensus of opinion as Kātyāyana in his *Vārttika* writes : Yājñavalkyādibhyah pratishedhastulyakālatvāt and includes this brāhmaṇa in the older series.[5] As a suggestion it may be mentioned that perhaps Kātyāyana accepted the meaning of the word *purāṇa* as used by Pāṇini as *pūrva* i. e., expounded earlier.

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1 तथा पुराणं ताण्डम्, 7.10.17, Lāṭyāyana Śrauta Sūtra, Anand Chandra; Calcutta, 1871

2 अयाज्ञवल्क्यादेर्ब्राह्मणे, तद्धित portion, 454

3 गां दक्षिणां दद्यादिति पैङ्गलायनि ब्राह्मणं भवति, 2.7, part 1, Caland, Calcutta, 1904

4 याज्ञवल्क्यादयोऽचिरकाला इत्याख्यानेषु वार्ता, 4.3.105

5 याज्ञवल्क्यादिभ्यः प्रतिषेधस्तुल्यकालत्वात्, 4.3.105, p.316, part 2, Mahābhāshya, Kielhorn F, Bombay, 1906

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Brāhmaṇas of the Rigveda

1. *Aitareya Brāhmaṇa*[1]

Aitareya Brāhmaṇa has eight *paṁchikās*. Each *paṁcikā* has five chapters. the complete brāhmaṇa, therefore, has forty chapters.

According to tradition which came down to Sāyaṇa, the exponent of this brāhmaṇa was Mahidāsa Aitareya. Shaḍguruśishya had preceded Sāyaṇa. He had written in the year 1252 his annotation or *vṛitti* on this brāhmaṇa. In the beginning of his *vṛitti* he mentions Aitareya as the son of Yājñavalkya and Itarā-Kātyāyani, who was the wife of Yājñavalkya as :

Āsīd vipro yajñavalko dvibhāryastasya dvitiyāmitareti chāhuh,
Sa jyeshṭhāyākṛshṭachittah priyām tāmuktvā dvitīyāmitareti hoche.[2]

This appears to be a surmise. He has also written : Mahidāsaitareyarshisaṁdṛishṭam brāhmaṇam tu yat.[3] There appears to be no objection to the accepted theory that Mahidāsa had compiled these forty chapters.

Aitareya Brāhmaṇa is of the older series. Following references from *Chhāndogya Upanishad* and *Jaiminīya Upanishad Brāhmaṇa* support the view :

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1 (a) Aitareya Brāhmaṇa, Martin Haug, Bombay, 1863
(b) Aitareya Brāhmaṇa, commentary by Sāyaṇa, ed. by Sāmaśrami Satyavrat, Calcutta, Sam 1952
(c) Das Aitareya Brāhmaṇa, ed. by Theodor Aufrecht, Bonn, 1879
(d) Aitareya Brāhmaṇa, commentary by Sāyaṇa, ed. by Kāśinath Śastri, Anandaśrama, Poona, 1971
(e) Aitareya Brāhmaṇa with Sukhapradā commentary by Shaḍguruśishya, ed. by Śastri Ananta Kṛshṇa, Trivendrum, 1942

2 आसीद् विप्रो यज्ञवल्को द्विभार्यस्तस्य द्वितीयामितरेति चाहुः,
स ज्येष्ठायाकृष्टचित्तः प्रियां तामुक्त्वा द्वितीयामितरेति होचे, p.4, chapter 1, AB, Trivendrum, 1942

3 महिदासैतरेयर्षिसंदृष्टंब्राह्मणं तु यत्, p. 2, ibid

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(1) Etaddha sma vai tadvidvānāha Mahidāsa Aitareyah...sa ha shoḍaśam varshaśtamajīvat.[1]

(2) Etaddha tadvidvān brāhmaṇa uvācha Mahidāsa Aitareyah.....sa ha shoḍaśaśatam varshāṇi jijīva.[2]

Āha, *uvācha* and *jijīva* refer to an action of the past.[3] Here the death of Mahidāsa is alluded to. In the *Jaiminīya Upanishad Brāhmaṇa* Mahidāsa is called a brāhmaṇa himself.

The present form of this brāhmaṇa was known to Pāṇini. In an aphorism he refers to brāhmaṇas which had either thirty or forty chapters : Triṁśachchatvāriṁśatorbrāhmaṇe saṁjñāyām ḍaṇ.[4] Their names are not mentioned. *Kaushītaki* and *Śāṁkhāyana Brāhmaṇas* have thirty chapters. The Pāṇinian usage refers to these brāhmaṇas which have thirty chapters and to *Aitareya Brāhmaṇa* which has forty chapters. Shaḍguruśishya has named *Aitareya Brāhmaṇa* as *chātvāriṁśa.*

In the *Aśvalāyana Gṛihya Sūtra*[5], *Kaushītaki Gṛihya Sūtra*[6] and *Śāṁkhāyana Gṛihya Sūtra*[7] both Aitareya and Mahaitareya brāhmaṇas are alluded to. Possibly Aitareya had thirty and Mahaitareya had forty chapters. In this brāhmaṇa *Śākala-Saṁhitā* is indirectly referred to as : Śākalyaśabdah sarpaviśesha vāchī. Śākala nāmnoheh sarpaviśeshasya yathā sarpaṇam gamanam tathaivāyamagnishṭomah.[8] The extant brāhmaṇa was propounded by Śaunaka. Another

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1 एतद्घ स्म वै तद्विद्वानाह महिदास ऐतरेय: स ह षोडशं वर्षशतमजीवत्, 3.16.7, Sharma, Śiva Śaṁkara, Ajmer, Saṁ. 1973

2 एतद्घ तद्विद्वान् ब्राह्मण उवाच महिदास ऐतरेय ·····, स ह षोडशशतं वर्षाणि जिजीव, 4.2.11, ed. by Sharma B. Ramachandra, Tirupati, 1967

3 आह, उवाच, जिजीव

4 त्रिंशच्चत्वारिंशतोर्ब्राह्मणे संज्ञायां डण्, 5.1.62

5 3.4.4, p.127, Sharma Bhavani Śaṁkar, Bombay, 1909

6 2.5, p.90, commentary by Bhavatrāta, Chintamani, Madras, 1944

7 4.10, p.52, Sehgal Sita Ram, Delhi, 1960

8 शाकल्यशब्द: सर्पविशेषवाची । शाकल नाम्नोऽहे: सर्पविशेषस्य यथा सर्पणं गमनं तथैवायमाग्निष्टोम:, 14.5, p.408--409, part 2, commentary by Sāyaṇa, Anandaśrama, Poona

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possibility could be that he added ten more chapters to the original brāhmaṇa which had only thirty chapters.

Some of the hymns referred to in this brāhmaṇa are not available in the *Saṁhitā*.[1]

Special features

Tadāhu is a common phrase used in brāhmaṇas. The opinions of *ṛishis* who were exponents of brāhmaṇas are comparatively seldom quoted in the *Aitareya Brāhmaṇa*. The fundamentals of Paiṁgya, Śākala and Kaushītaki alone are quoted : Pūrvām paurṇamāsī-mupavasediti paiṁgyamuttarāsiti kaushītake yā purvāh.[2] Keith concludes that the chapter containing their quotations is an interpolation.[3] We differ from him. It appears that Mahidāsa, like other exponents of brāhmaṇas, rarely used to add or change the traditional material. Śaunaka had revised this brāhmaṇa which had been earlier expounded by Aitareya and in all probability the available material at that time was added by him. In the first six *paṁchikās* *Somayāga* is mentioned in this brāhmaṇa. In the last two *paṁchikās* a corona-tion ceremony is narrated.

Date of Aitareya Brāhmaṇa : Keith's view :

Keith opines that the *Aitareya Brāhmaṇa* is comparatively older than the other brāhmaṇas. He writes : "The Aitareya has no allusion to Śvetaketu or the more famous Āruṇi and, therefore, we have another suggestion in favour of its comparatively older date."[4] In this brāhmaṇa Bulila Āśvatarāśvi is mentioned. He has also been

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1 p.171, part 1, AB

2 (a) पूर्वां पौर्णमासीमुपवसेदिति पैङ्ग्यमुत्तरासिति कौषीतके या पूर्वाः, 7.32.9.11, p. 827, part 4, Anandaśrama, Poona

(b) 3.14.5.43, p. 408, part 2, ibid

3 p. 24, Ṛigveda Brāhmaṇas, Keith AB, Motilal Banarsi Das, 1971

4 p. 48, ibid

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called as Buḍila Āśvatarāśvi.[1] He was a contemporary of Uddālakāruṇi according to *Chhāndogya Upanishad.*[2] The normal inference is that Mahidāsa having known a contemporary of Āruṇi, could have known Āruṇi himself. The latest research unmistakably supports this contention as Āruṇi is quoted in this brāhmaṇa itself as : Ha sma āhoddālaka āruṇiyam.[3] This argument of Keith is not tenable.

The date of Mahidāsa Aitareya is later than the date of Vṛiddhadyumna, son of Abhipratārī.[4]

Mahidāsa himself in his commentary on *Yajurveda Khaṇḍa* of *Caraṇa-vyūha-sūtra* quotes a verse from *Mahārṇava* as :

Tuṁgā kṛishṇā tathā godā Sahyādrīśikharāvadhi,
Ā āndhradeśaparyantam Bahvṛichaśchāśvalāyanī.[5]

i.e., the brāhmaṇas following the Āśvalāyana recension of the *Rigveda* and studying the *Aitareya Brāhmaṇa* inhabited the region surrounded by Tuṁgabhadrā, Kṛishṇā, Godāvarī and Sahyādrī upto the Andhra Pradesh, and portions of Mahārāshtra especially the region round about Nasik. Followers of this recension and the *Aitareya Brāhmaṇa* are met in these regions.

2. *Kaushītaki Brāhmaṇa*[6]

Kaushītaki Brāhmaṇa has thirty chapters. Names of Kaushītaki, Kaushītaka and Paiṁgya and their view point is often

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1 बुडिल आश्वतराश्विः, 4.6.1.9, p. 528, part 1, ŚB, Kasi, Saṁ 1994

2 5.11, p. 685, Sharma Shiv Śankar, Ajmer, Saṁ 1973

3 ह स्म ऽऽहोद्दालक आरुणियम्, 8.7, Anandaśram, Poona

4 pp. 629 f, part 1, commentary by Shaḍguruśishya, AB, ed. by Shastri Ananta Kṛshṇa, Trivendrum, 1942

5 तुंगा कृष्णा तथा गोदा सह्याद्रिशिखरावधि ।
आ आन्ध्रदेशपर्यन्तं बहवृचश्चाश्वलायनी ।। p.33, Khaṇḍa 2, Mahidāsa, CSS, 1938

6 (a) Kaushītaki Brāhmaṇa, ed. by Lindner B, 1887
(b) Kaushītaki Brāhmaṇa, ed. by Gulabrai Vajheśaṁkara, Anandāśrama, Poona, 1911

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mentioned in this brāhmaṇa. Lindner has appended a list of *ṛishis* at the end of his edition. The names of these three *ṛishis* are often repeated. The word *punarmṛtyu* is mentioned in it.[1] The basic principle of death and re-birth was always accepted.

Most of these brāhmaṇas in their present form had been composed at the same time and, therefore, a principle referred to in one brāhmaṇa was acceptable to other brāhmaṇas.

Tāṁḍya Brāhmaṇa refers to Kushītaka dynasty. Descendants of Kushītaka were outcastes. As householders, they had performed a sacrifice alongwith the impotent. In this sacrifice they had used the *Kanīyāṁsa-stoma* and, therefore, none of them could obtain excellence in the sacrifice. They were considered as of lost *brahmacharya* for having falsely performed a sacrifice. The story is narrated as :

> Ētena vai śamanīchāmeḍhrā ayajanta teshām Kushītakah sāmaśravaso gṛihapatirāsīttān luśākapih khārgaliranuvyāharadavākīrshat kalīyāṁsau stomābupāguriti tasmātkaushītakānām na kaśchanātīva jihīte yajñāvakīrṇā hi.[2]

In the Bodelian Library, Oxford, the manuscripts of this brāhmaṇa have the following colophon : Kaushītakimatānusārī Śāṁkhāyana brāhmaṇam.[3]

Śreedhara Śāstri in his introduction to the *Śāṁkhāyana Āraṇyaka* edited by him, expressed the view that the āraṇyaka portion of the brāhmaṇa was known as *Śāṁkhāyana Āraṇyaka.*[4]

Mahidāsa in his commentary on the second *kaṇḍikā* of *Charaṇa-Vyūha* quotes from *Mahārṇava* :

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1 पुनर्मृत्यु, 25.1

2 एतेन वै शमनीचामेढ्रा अयजन्त तेषां कुषीतकः सामश्रवसो गृहपतिरासीत्तान् लुशाकपिः खार्गलिरनुव्याहरदवाकीर्षत् कलीयाँसौ स्तोमावुपागुरिति तस्मात्कौषीतकानां न कश्चनाऽतीव जिहीते यज्ञावकीर्णा हि, 14.4.3, p. 279, part 2, TMB, CSS, Saṁ 1993

3 कौषीतकिमतानुसारी शाङ्खायन ब्राह्मणम्, 2.4, see list

4 pp 1-2, introduction

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Uttare gurjaredeśe vedo bahvṛicha īritah,
Kaushītakibrāhmaṇam cha śākhā śāṁkhāyanīsthitā.[1]

i.e., the brāhmaṇa related to the *Śāṁkhāyana* recension was known also as *Kaushītaki Brāhmaṇa*. In the same tradition Śaṁkara in his *Vedānta Sūtra*[2] accepts *Kaushītaki Brāhmaṇa* as the name. As it is difficult to know the name of this brāhmaṇa, it is not easy to know the name of its author. Either Kaushītaki or Śāṁkhāyana had propounded this brāhmaṇa. A genealogy at the end of *Śāṁkhāyana Āraṇyaka*, mentions the names of *rishis* as :

Atha vaṁśah. Namo brahmaṇe nama āchāryebhyo Guṇākhyāchchhāṁkhāyanādasmābhiradhītam Guṇākhyah Śāṁkhāyanah Kaholātkaushītakeh kaholah kaushītakiruddālakādāruṇeruddālaka āruṇih.[3]

Kahola Kaushītaki had his education from Guṇākhya Śāṁkhāyana, whose teacher was Uddālaka. *Śāṁkhāyana* is the earliest *āchārya* in this tradition which may mean that Śāṁkhāyana or his successor Kaushītaki had been the exponent of this brāhmaṇa.

Pāṇini had known the brāhmaṇa.[4] Two names *Kaushītaki* and *Mahākaushītaki* are mentioned. Kaushītaki refers to thirty chapters of the brāhmaṇa. *Mahākaushītaki* could have included fifteen chapters of the āraṇyaka as well.

According to the verse from *Mahārṇava*, North Gurjara deśa abounded with the followers of the Śāṁkhāyana recension of the *Rigveda*, whose brāhmaṇa was Kaushītaki. Manuscripts of this brāhmaṇa are mostly available in this region even today.

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1 उत्तरे गुर्जरेदेशे वेदो बह्वृच ईरितः ।
कौषीतकिब्राह्मणं च शाखा शांङ्खायनी स्थिता, p.33, Khaṇḍa 2, CSS, 1938

2 1.1.28 ; 3.3.10

3 अथ वंशः ।। नमो ब्रह्मणे नम आचार्येभ्यो गुणाख्याच्छाङ्खायनादस्माभिरधीतं गुणाख्यः शाङ्खायनः कहोलात्कौषीतकेः कहोलः कौषीतकीरुद्दालकादारुणेरुद्दालक आरुणिः....., 15.1, p. 47, Ānandaśrama, 1922

4 5.1.62

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3. Śāṁkhāyana Brāhmaṇa

It was once considered that *Kaushītaki* or *Śāṁkhāyana* was the name of the same brāhmaṇa. *Śāṁkhāyana Brāhmaṇa* has been published separately,[1] and differs, though slightly, from the *Kaushītaki Brāhmaṇa*. It has thirty chapters. Its provenance is not mentioned in the *Mahārṇava*. Were there *Śāṁkhāyana* and *Mahāśāṁkhāyana brāhmaṇas*, like *Kaushītaki* and *Mahākaushītaki* brāhmaṇas ?

Brāhmaṇas of Śukla Yajurveda

1. Mādhyandina Śatapatha Brāhmaṇa[2]

The word *śatapatha* implies hundered chapters. It is expressed in *Gaṇaratnamahodadhi :* Śatam panthāno yatra śatapathah tattulyah śatapathah.[3]

This brāhmaṇa known also as *Vājasaneya Brāhmaṇa,* is referred to in the *Gaṇapāṭha* of Pāṇini.[4] It has fourteen *kāṇḍas*. Weber writes that this brāhmaṇa has 100 chapters or 68 *prapāṭhakas,* 438 brāhmaṇas, and 7624 *kaṇḍikās*.[5] Eggeling considers some of these *kāṇḍas* as later addition.[6] The twelfth *kāṇḍa* is called *madhyama*. *Kāṇḍas* ten to fourteen or eleven to thirteen were separate at one stage. Patañjali while commenting on an aphorism of Pāṇini writes in *Mahābhāshya :*

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1 Śāṁkhāyana Brāhmaṇa, Gulabrai Vajheśaṁkara Chhāyā, Anandaśrama, 1911

2 a. The Catapatha Brāhmaṇa, Weber A, Leipzig, 1924, 1964

b. शतपथ ब्राह्मणम्, commentary by Sāyaṇa, ed. by Sāmaśramī Satyavrata, ASB, Calcutta, 1903-11

c. शतपथ ब्राह्मणम्, Ajmer, Saṁ 1959

d. शतपथ ब्राह्मण, ed. by Vanśidhar Śastri, Kashi

e. शतपथ ब्राह्मण, commentary by Sāyaṇa, Venkateśvara Press, Bombay

3 शतं पन्थानो यत्र शतपथः तत्तुल्यः शतपथः, p. 117, published from Etawa, U.P.

4 4.3.106

5 p. 117, Weber A, History of Indian Literature, 3rd edition, London, 1892

6 p. 29, Introduction, Vol. I, Śatapatha Brāhmaṇa, Eggeling Julius, Delhi, 1963

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Anusūrlakshyalakshaṇe sarvasāderdvigośchalah,
ikanpadottarapadāchchhśatashashṭeh shikanpathah.[1]

It refers to 100 or 60 chapters. It is of interest to note that the first nine *kāṇḍas* of this brāhmaṇa have only 60 chapters. In the opinion of Weber this brāhmaṇa had only 9 *kāṇḍas* and 60 chapters which were known as *śashṭipatha*.[2] *Agnichayana*, the main theme of the 9th *kāṇḍa*, is taken as the end of this book. Ancient tradition specially prescribed its study as implied in the aphorism *sāgnyādhīte* of Pāṇini.[3] This corroborates the above view point.

Contrary to it Caland opines that the first 5 *kāṇḍas* of *Mādhyandin Śatapatha* are similar to the first 7 *kāṇḍas* of *Kāṇva Śatapatha*.[4] The latter has 40 chapters in the 7 *kāṇḍas*. The *Vājasaneya Brāhmaṇa* or the *Mādhyandin Śatapatha Brāhmaṇa* had the remaining 60 chapters. If so, at the time of Patañjali, *Kāṇva Brāhmaṇa* had 100 chapters instead of 104. Caland states that this explanation of the word *śashṭipatha* is a conjecture only.

In *Śāntiparva* contents of this brāhmaṇa are described[5] :

Tatah śatapatham kṛitsnam sarahasyam sasaṁgraham,
Chakre saparišesham cha harsheṇa parameṇa ha.
Sūryasya Chānubhāvena pravṛittoham narādhipa.
Kartum śatapatham Chedamapūrvam cha kṛitam mayā.

i.e. Yājñavalkaya had composed the complete *Śatapatha* which

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1 अनुसूर्लक्ष्यलक्षणे सर्वसादेर्द्विगोश्चलः,
इकन्पदोत्तर पदाच्छतषष्टेः षिकन्पथः, p. 284, Vol.2, Kielhorn F, Bombay, 1906

2 p. 119

3 साग्न्याधीते 2.1.6

4 p. 5, Vol. I, ŚB, Caland W, Motilal Banarsidas, 1926

5 ततः शतपथं कृत्स्नं सरहस्यं ससंग्रहम् ।
चक्रे सपरिशेषं च हर्षेण परमेण ह ॥१६॥
सूर्यस्य चानुभावेन प्रवृत्तोऽहं नराधिप ॥२२॥
कर्तुं शतपथं चेदमपूर्वं च कृतं मया । Chapter 318, verses 16, 22 and 23, Chitraśāla Press, Poona

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included *pariśesha-saṁgraha* and this *Śatapatha* was unique. Probably this brāhmaṇa was expounded by Yājñavalkya in his old age.[1]

It is of interest to know that the first nine *kāṇḍas* of the *Mādhyandina Śatapatha Brāhmaṇa* have 60 chapters. The 10th *kāṇḍa* is called *Agni-rahasya*. The 11th *kāṇḍa* is named as *ashṭādhyāyī*. This has 8 chapters. It is a collection of the contents listed in the earlier chapters. In the *Mahābhārata, kāṇḍas* 12 to 14 are called *pariśesha*.

The name *Śāṇḍilya* is often repeated in the *kāṇḍas* 6 to 9 of this brāhmaṇa. In these chapters the name of Yājñavalkya is omitted. In the preceding and subsequent chapters Yājñavalkya and principles enumerated by him are referred to. Weber[2] and Eggeling[3] conclude that these chapters were separately expounded by different persons.

This very speciality is of the 10th *kāṇḍa* also. The ancient authors had known this speciality. Śaṁkara in his commentary on 3.3.19 of the *Vedānta Sūtra* writes : Vājasneyiśākhāyāmagnirahasye śāṇḍilyānāmāṁkitā vidyā vijñyātā.[4] In a dynasty mentioned at the end of this *kāṇḍa* the name of Śāṇḍilya is referred to.

It is, therefore, safe to opine that a major portion of *Śatapatha Brāhmaṇa* is much older like many other brāhmaṇas. Portion of it is considered to have been expounded by Śāṇḍilya. Its later compilation was by Yājñavalkya. At the end it is written : Ādityānīmāni śuklāni yajūṁshi Vājasaneyena yājñavalkyenākhyāyante[5], i.e., these Śukla Yajuh were expounded by Vājasaneya Yājñavalkya. The same inference could safely be drawn from *Mahābhārata* and other

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1 सहस्रबाहुऽन्वेक्ष्या ह इमौ परितौ बाहुः क्वस्विद् ब्राह्मणस्य वचो बभूव, 3.8.2.24, ŚB, p.187, Vedic Yantralaya, Ajmer

2 p. 131, 132

3 p. 31, Vol. I, Introduction

4 वाजसनेयि शाखायामग्निरहस्ये शाण्डिल्यनामांकिता विद्या विज्ञाता, p. 392, Brahma Sūtra Śāṁkara bhāshya. Nirnaya Sagar, Bombay, 1915

5 आदित्यानीमानि शुक्लानि यजूँषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते । Also see, आख्या प्रवचनात्, Jaiminīya Mimāṁsā, ed. by Subba Śastri, Chapter 1, pāṭha 1, sūtra 30, Anandaśram, Poona. Here such names are added as in the case of Śākala etc. in the saṁhitās, due to their pravacana by them.

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works. *Ādityāyana* and *Āṁgirasāyana*, two divisions of vedic recensions, are clearly enumerated as : Dvyāni dvividhāni eva śuklayajūṁshi ādityānām ādityasaṁbandhīni āṁgirasāni āṁgirasasaṁbandhīni. Atrādityapadena Yājñavlkyo grāhyah.[1]

This cult difference, which emanated from separate sacrificial systems, is referred to in the *Mādhyandina Śatapatha Brāhmaṇa* as well. Reference to *ādityānīmāni* indicates connection with *Ādityāyana* sect. Kātyāyana relates himself to the *Āṁgirasāyana* sect in *Pratijña Sūtra Pariśishṭa*. (*Śrauta Pariśishṭa*).

A *brahmachārī* well versed in the *Rigveda* never finds any difficulty to read the other Vedas. It is easy for him to understand them. Similarly, a student who is conversant with the *Śatapatha Brāhmaṇa* is considered to be skilled in ritualism. It is easy for him to comprehend the other brāhmaṇas. The *Śatapatha Brāhmaṇa* is the key to the meaning of the Vedas. It clearly explains all the subjects of the Vedas and is the correct exposition of the Vedic history. In the earlier quoted reference from the Mahābhārata, the sage Yājñavalkya rightly praises the importance of this brāhmaṇa, which is a unique contribution by him.

Two separate works are known as *Pratijña-Śutra-Pariśishṭa*. One is the appendix or *pariśishṭa* of *Śrauta-sūtra* and the other of the *Śukla Yajurveda Prātiśākhya*. In the latter, *udātta* and *anudātta svaras* used in this brāhmaṇa are named *bhāshika-svara*. The difference of *svara* implied that the brāhmaṇas were not Vedas as : Brāhmaṇe tūdāttānudāttau bhāshikasvarau.[2]

In this brāhmaṇa, a recension of the *Rigveda* is referred as : tadetaduktapratyuktam panchadaśarchcham bahvaṛichāh prāhuh.[3]

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1 द्वयानि द्विविधानि एव शुक्लयजूंषि आदित्यानां आदित्यसम्बन्धीनि आङ्गिरसानि आङ्गिरससम्बन्धीनि। अत्रादित्यपदेन याज्ञवल्क्यो ग्राह्यः, Tṛitīya Pratijñā Pariśishṭa Sūtra, Annāśāstrī Vāre, Nasik, 1943

2 ब्राह्मणे तूदात्तानुदात्तौ भाषिकस्वरौ, p. 412, kaṇḍikā 1, sūtra 8, CSS, published at the end of Kātyāyana Prātiśākhya

3 तदेतदुक्तप्रत्युक्तं पञ्चदशर्च्चं बहवृचाः प्राहुः, 11.5.1.10, MŚB

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i.e. this *sūkta* of allegorical reference to the debate of Pururavā and Urvaśī is of fifteen *ṛichas*, according to the opinion of the sages who followed the *Rigveda*. But the portion of the *Rigveda*[1] from which certain hymns are quoted in this brāhmaṇa has actually eighteen *ṛichas*. The *Śatapatha Brāhmaṇa* here refers to a particular recension of the *Rigveda* which needs to be identifiied.

This brāhmaṇa refers to re-birth as : ati ha vai punarmṛityumuchyate,[2] i.e., a person is freed from the cycle of repeated births and deaths. A similar reference reads : kiṁtadagnau kṛiyate yena yajamānaḥ punarmṛitumapajayati,[3] i.e., an action related to *Agni* helps a person to win over the continuous cycle of birth and death. The idea of re-birth acceptable to all brāhmaṇas is evident from such a reference.

Kuvera Vaiśravaṇa, the Rākshasarāja, is mentioned in *kāṇḍa* thirteen.[4] In the first nine *kāṇḍas*, a subject previously commented upon or explained like a hymn or to be explained later is qualified as : tasyokto bandhuḥ,[5] so asāveva bandhuḥ[6], yathaiva yajustathā bandhuḥ[7], upari tasya bandhu[8], etc[9]. whereas in the thirteenth *kāṇḍa* the expression changes to : tasyoktam brāhmaṇam.[10] Based on this difference certain writers conclude the first nine *kāṇḍas* to be older. But the expression *bandhuḥ* should not determine the antiquity of the *kāṇḍa*. This very word is again used in the fourteenth *kāṇḍa*.[11]

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1 10.95

2 अति ह वै पुनर्मृत्युमुच्यते, 11.5.6.9, ŚB

3 किन्तदग्नौ क्रियते येन यजमानः पुनर्मृत्युमपजयति, 10.1.4.14, ŚB

4 13.4.3.10, ŚB

5 तस्योक्तो बन्धुः, 6.4.2.7, 7.1.1.43, 9.4.3.7, ŚB

6 सोऽसावेव बन्धुः, 4.1.2.23, ŚB

7 यथैवयजुस्तथा बन्धुः, 6.4.2.4, ŚB

8 उपरितस्य बन्धुः, 7.3.2.13, ŚB

9 एतावान् उ सामबन्धुः, 1.123, p. 52, JB

10 तस्योक्तं ब्राह्मणम्, 13.4.1.5, ŚB

11 14.2.2.40-41,43, ŚB

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In the first nine *kāṇḍas*, Yājñavalkya and his associates are referred to in the same manner as in the last four *kāṇḍas*. This, however, has to be admitted that portions of this brāhmaṇa are comparatively older like the other brāhmaṇas and this complete brāhmaṇa was re-cast and expounded by Yājñavalkya. Many sages and earlier rulers are mentioned in this brāhmaṇa.[1] Many kingdoms are referred to in it.

In the commentary on *Charaṇa Vyūha*, the following verse from *Mahārṇava* demarcates the portions of the country where this brāhmaṇa was in use :

Anga-vanga- kalingaścha kānīno gurjarastathā
Vājasaneyī śākhā cha mādhyandini pratishṭhitā,[2]

i.e. Anga, Bengal, Orissa, Kānina and Gujarat were the areas where this recension was in use. Besides, this recension is common in the Punjab and Uttar Pradesh. Great scholars like Harisvāmī and Uvaṭa were the followers of this recension of the *Yajurveda*.

2. *Kāṇva Śatapatha Brāhmaṇa*[3]

Kāṇva Śatapatha Brāhmaṇa has 104 chapters, 446 brāhmaṇas, and 5865 *kaṇḍikās*.[4] This brāhmaṇa has 17 *kāṇḍas*. Śaṁkarāchārya and other scholars accept the two last chapters of *Kāṇva Bṛihadāraṇyaka Upanishad* as supplements. Śaṁkara in his commentary on the fifth chapter of *Bṛihadāraṇyaka Upanishad* writes : pūrṇamada ityādi khilakāṇḍamārabhyate[5] i.e., the supplement fifth *kāṇḍa* now begins with *pūrṇamada*. If the last two chapters are considered as supplements, this brāhmaṇa has only 102 chapters. Possibly, two more chapters were added at some stage.

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1 13.5.4, ŚB

2 अङ्ग वङ्ग कलिङ्गश्च कानीनो गुर्जरस्तथा ।
वाजसनेयी शाखा च माध्यन्दिनि प्रतिष्ठिता ॥ p. 34, verse 9

3 Śatapatha Brāhmaṇa in the Kāṇvīya Recension, Caland W, Moti Lal Banarsi Das, 1926

4p. 6, ibid

5 पूर्णमद इत्यादि खिलकाण्डमारभ्यते ।

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The difference between the *Kāṇva* and *Mādhyandina Śatapatha Brāhmaṇa* is negligible except the arrangement of *kāṇḍas* and formation of sentences.

3. *Taittirīya Brāhmaṇa of the Kṛishna (or black) Yajurveda*[1]

Taittirīya Brāhmaṇa has three *ashṭakas*. The first two *ashṭakas* are named as *pārakshudra* and *agnihotra*. Portions of the third *ashṭaka* are individually named. These three *ashṭakas* have 28 *prapāṭhakas*. Bhaṭṭa Bhāskara, in his commentary names these as *praśnas*. Its edition published from Mysore enumerated 78 *anuvākas* in the first, 96 in the second and 179 in the third *ashṭaka* i.e., 353 *anuvākas* in all. This brāhmaṇa is an appendix to the *Taittirīya Saṁhitā*. The main purpose of expounding the brāhmaṇa was to complete the incomplete portions of the main *saṁhitā*. It abounds with hymns spersed throughout the brāhmaṇa. A subtle form of the story of *Yama* and *Nachiketā* is available in the brāhmaṇa.

Its compilation by Tittiri, a student of Vaiśampāyana is evident from the name of this brāhmaṇa. The *kāṭhaka* portion appears not to fit in it.[2] It, however, forms its part as mentioned in the sequence of the *kāṇḍas*.[3]

Bhaṭṭa Bhāskara does not consider this *kāṭhaka* portion as expounded by Tittiri. He writes in the beginning of his commentary : Evamaśvamedhāntāni tittiriproktāni kāṇḍāni vyākhyātāni. Atha kāṭhakāgnikāṇḍānyashṭau.[4]

Human sacrifice is mentioned in this *kāṭhaka*. The first four *kāṭhakas*, titled as *Sāvitra, Nāchiketa, Chāturhotra* and *Vaiśvasṛija* are a

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1 a Taittirīya Brāhmaṇa, commentary by Sāyaṇa, Mitra Rajendra Lal, Calcutta, 1862
b Taittirīya Brāhmaṇa, commentary by Sāyaṇa, Ānandāśrama, Poona, 1934
c Taittirīya Brāhmaṇa, commentary by Bhaṭṭa Bhāskara, Śāstri Mahādeva, Mysore

2 3. 10-12

3 See end of Chapter 1

4 एवमश्वमेधान्तानि तित्तिरि प्रोक्तानि काण्डानि व्याख्यातानि । अथ काठकाग्निकाण्डान्यष्टौ ।

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portion of the brāhmaṇa. Four āraṇyakas : *Aruṇaketuka, Paṁchachityāni, Divaśśyenopādyāścheshṭayah* and *Svādhyāya Brāhmaṇa* form part of the āraṇyaka. Aruṇa and Ketuka, two sages, are mentioned in the Śāntiparva of the *Mahābhārata.*[1]

A verse from *Mahārṇava* quoted by the commentator of *Caraṇavyūha-sūtra* specifies the areas of provenance of this brāhmaṇa. :

Āndhrādi dakshiṇāgneyī godā sāgara āvadhi,
yajurvedastu taittirya āpastambī pratishṭhitā.[2]

i.e., the recension of the *Yajurveda* by Tittiri was prevalent in Andhra Pradesh etc, south and east of Narmada, and areas on the banks of Godāvarī down to the sea. This statement holds good even today. Burnell writes that in South India even pet cats had knowledge of this recension of the *Taittirīyas.*

Brāhmaṇas of the Sāmaveda

1. Tāṁḍya Brāhmaṇa[3]

Exponents of the recensions of *Sāmaveda* and its brāhmaṇas differ. Vīramitrodaya expresses the difference as : trayodaśaite sāmagāchāryāh svasti kurvantu tarpitāh.....daśaite pravachana kartārah svasti kurvantu tarpitāh.[4] i.e., these thirteen sages of the *Sāma* recensions and these ten exponents of the brāhmaṇas. The *Tāṁḍyas* had an independent recension. Śaṁkara writes : anyeapi śākhinastāṇḍinah

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1 a 623, part 13, Appendix 4, Poona ed.
b 19.16, Madras ed.

2 आन्ध्रादि दक्षिणाग्नेयी गोदा सागर आवधि ।
यजुर्वेदस्तु तैत्तिरीय आपस्तम्बी प्रतिष्ठिता ।। pp. 33, 34

3 a Tāṁḍya Mahābrāhmaṇa, commentary by Sāyaṇa, ed. by Ānandachandra Vedānta-vāgīśa, ASB, Calcutta, 1870
b Tāṁḍya Mahābrāhmaṇa, commentary by Sāyaṇa, CSS, 1936

4 त्रयोदशैते सामगाचार्याः स्वस्ति कुर्वन्तु तर्पिताः.....दशैते प्रवचनकर्तारः स्वस्ति कुर्वन्तु तर्पिताः, p.374, Āhnika Prakāśa, CSS, 1913

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śāṭyāyaninah.[1] Again he writes : yathaikeshām śākhinām tāṁḍinām, paiṁginām cha.[2]

The available *Chhāndogyopanishad* is related to the Tāṁḍyas and was once known as *Tāṁḍya-Rahasya Brāhmaṇa* as corroborated by Śaṁkara's commentary.[3] Tāṁḍya recension is a sub-division of the *Kauthumas*. Professor Caland has quoted two references from this brāhmaṇa which are different from the *Kauthuma Saṁhitā :*

Tāṁḍya Brāhmaṇa	*Sāma Saṁhitā*
Indram gīrbhihavāmahe, 11.5.4	Indram gīrbhirnavāmahe
Akrāntsamudrah parame vidharman, 15.1	Akrāntsamudrah prathame vidharman.[4]

This *Tāṁḍya Brāhmaṇa* was perhaps connected to some other *Sāma* recension. This brāhmaṇa had two varieties, the old and the new.[5] It has 25 *prapāṭhakas* and 347 *khaṇḍas*. In his commentary Sāyaṇa specifies *adhyāyas* instead of *prapāṭhakas*. However, *prapāṭhakas* are specified in the manuscript copies.

The death of Tāṁḍya is narrated by Vyāsa.[6] He had renounced his mortal body in the *Dvāpara-yuga*. This brāhmaṇa is called *Paṁcaviṁśa, Prauḍha,* or *Mahābrāhmaṇa* as well. For its comparison with eight brāhmaṇas, its name was *Mahābrāhmaṇa*. *Soma* sacrifices are mentioned in this brāhmaṇa. Hymns of the *Sāmaveda* related to such sacrifices are all mentioned in it. Names of *ṛishis* to whom hymns or sacrificial rituals were revealed are narrated in it. Authors of *Ārshānukramaṇī* and *Sarvānukramaṇis* had taken extensive help from this brāhmaṇa : quite a few recensions are mentioned in it according

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1 अन्येऽपि शाखिनस्ताण्डिनः शाट्यायनिनः, 3.3.27

2 यथैकेषां शाखिनां ताण्डिनां पैङ्गिनां च, 3.3.24

3 Ibid

4 These Sāma hymns with a similar reading are available in the Ṛigveda. Parame and prathame as two different readings are of Manusmṛiti 1.180 also.

5 See p.15 above

6 244, 16-21, Śāntiparva, Chitraśālā Press, Poona

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622

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to its commentary by Sāyaṇa. These are *Bhāllavi*,[1] *Trikharvva*.[2] and *Karadvisha*.[3] *Saudantajāti* of *Bhārata* is alluded to in it.[4] Condemnation of the sacrifice of the *Kaushītakas* is also mentioned in it.[5]

Many sacrifices used to be performed on the banks of *Sarasvatī* and *Dṛishadvatī*.[6] Details of the conversion of *vrātyas* to aryas is mentioned. *Vrātyas* were be-fallen people and were called *patita sāvitrīka*. These *vrātyas* were of the following types :—

a. Those who are not celibate and are not traders or agriculturists.[7]

b. Those who take meals worthy of brāhmaṇas and kill, those who should not be killed.

c. Unordained, whose speech is like those who have been ordained.[8]

d. Who use a turban etc. which has a red border.[9]

It is evidenced by *Bhāshika Sūtra* that *Tāṁdya* and other brāhmaṇas of the *Sāmaveda* were accented. It is written : Śatapathavattāṁḍibhāllavinām brāhmaṇasvarah,[10] i.e., like the *Śatapatha Brāhmaṇa* the brāhmaṇas of *Tāṁdya* and *Bhāllavi* were accented. A similar reference is found in *Nārada Śikshā* :

Dvitīyaprathamāvetau Tāṁḍibhāllavinām svarau,
tathā Śatapathāvetau svarau Vājasneyinām.[11]

Such references are sufficient to prove that *Tāṁḍya* and other brāhmaṇas were studied with their accents. These brāhmaṇas had lost their accents during the period of Kumārila Bhaṭṭa. He writes in his *Tantra Vārttika* :

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1 भाल्लवि, 2.2.4
2 त्रिखर्व्व, 2.8.3
3 करद्विष, 2.15.4; 3.6.4
4 14.3.13
5 17.4.3
6 25.10.11-15
7 16.6.7; 17.1.2
8 17.1.9
9 17.1.14-15
10 शतपथवत्ताण्डिभाल्लविनां ब्राह्मणस्वरः, 3.25
11 द्वितीयप्रथमावेतौ ताण्डिभाल्लविनां स्वरौ ।
तथा शतपथावेतौ स्वरौ वाजसनेयिनाम् ॥ 1.13

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Brāhmaṇāni hi yānyashṭau sarahasyānyadhīyate,
chhandogāsteshu sarveshu na kaśchinniyatsvarah.[1]

In this brāhmaṇa *Para āhṇāra* (āṭṇāra), king of Kosala is mentioned.[2] Namī-Sāvya, king of Videha is also mentioned.

This brāhmaṇa was expounded by a sage named *Tāṁḍi*. A preceptor of the same name is mentioned in *Sāma-Vidhāna Brāhmaṇa*.[3] In *Śatapatha Brāhmaṇa* : atha ha smāha tāṁḍyah means Tāṁḍya says so.[4]

Hopkins writes, "It (Tāṁḍya) represents a period earlier than that of the more famous Śatapatha and Aitareya Brāhmaṇas,... .....It is rather to the earlier date of the great brāhmaṇa than to delicacy that the intrusion of the word into other tales as a sort of secondary divinity is lacking."[5]

Hopkins view needs critical examination as *Tāṁḍya Brāhmaṇa* is quoted in the *Śatapatha Brāhmaṇa*.

According to *Mahārṇava*, and the commentator of *Charaṇa Vyūha*. this brāhmaṇa related to the *Kauthuma* recension was prevalent in Gujarat. This is correct even today.

Mādhyandinī śāṁkhāyanī kauthumī śaunakī tathā,
narmadottarabhāge cha yajñakanyā bibhāginah.[6]

2. *Shaḍviṁśa Brāhmaṇa*

Shaḍviṁśa Brāhmaṇa has five *parapāṭhakas*. Sāyaṇa in his commentary does not recount the number of *prapāṭhakas* but refers to

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1 ब्राह्मणानि हि यान्यष्टौ सरहस्यान्यधीयते, छन्दोगास्तेषु सर्वेषु न कश्चिन्नियत्स्वरः ॥, 1.2.12, p. 240
2 25.10.17, TB; Compare तेन ह परं आट्णार ईजे कौसल्यो राजा, 13.5.4.4, ŚB
3 2,93; 3.9.8, p. 217, Śarmā, Tirupati, 1964
4 अथ ह स्माह ताण्डचः, 6.1.2.25, ŚB
5 p. 21, Gods and Saints of the Great Brāhmaṇa, Transactions of the Connecticut Academy of Arts and Sciences, 1907
6 माध्यन्दिनी शांखायनी कौथुमी शौनकी तथा ।
नर्मदोत्तरभागे च यज्ञकन्या विभागिनः ॥

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adhyāyas only. Sāyaṇa divides the third *prapāṭhaka* into two chapters increasing the number to six *adhyāyas*. The fifth *prapāṭhaka* is also called *Adbhuta Brāhmaṇa*.

This *prapāṭhaka* is an inter-polation according to some scholars. If so, Sāyaṇa's arrangement of chapters would be proper. The first *prapāṭhaka* has 7, the second 10, the third 12, the fourth 7, and the fifth has 12 *khaṇḍas* i.e., in all 48 *khaṇḍas*. Sāyaṇa has not commented on the last two *khaṇḍas* of the fifth *prapāṭhaka*. He accepts the end of this brāhmaṇa at the tenth *khaṇḍa* of the fifth *prapāṭhaka* ; as such there are only 46 *khaṇḍas*. Perhaps, in the last *prapāṭhaka* there was some inter-polation.

As evident from the name *Shaḍviṁśa*, this brāhmaṇa is a portion of the *Paṁchaviṁśa Brāhmaṇa*. *Subrahmaṇyaṛichā* of the *Śatapatha Brāhmaṇa* is explained in it.[1] Dress of a priest at the time of a sacrifice is prescribed as : lohitoshṇīsha lohitvāsaso nivītā ṛitvijah pracharaṇti[2] i.e., red turbaned, red clothed, or wearing *dhotis* with red borders are priests called *nivīta*. Meditation, both in the morning and the evening, is mentioned for the first time in this brāhmaṇa as : tasmādbrāhmaṇo ahorātrasya saṁyoge saṁdhyāmupāste[3] i.e., a worshipper prays at the conjunction moment of day and night.

Ancient names of the four *yugas* are mentioned for the first time as :

> Pushye chānumatirjñeyā sinīvālī tu dvāpare,
> khārvāyām tu bhavedrākā kṛitapūrve kuhurbhavet.[4]

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1 1.1.8; 1.2; Śaṁkara quoting 1.1.15 of this brāhmaṇa writes : tathā hi śrūyate subrahmaṇyārthavādam : तथा हि श्रूयते सुब्रह्मण्यार्थवादं, See 3.3.4.17-19, ŚB

2 Śabara Svāmī in his commentary on 10.4.1 of Mīmāṁsā writes that such dresses are put on during sacrificial incantations called śyena. Mimāṁsā, Commentary by Śabara, Subbaśastri, Anandaśrama, Poona. Lohitoshṇīshā ṛitvijah pracharaṇti is the reading in Mahābhāshya 1.1.27; 2.24 which appears to be based on the reading in the brāhmaṇa : लोहितोष्णीषा लोहितवाससो निवीता ऋत्विज: प्रचरन्ति, 4.2.22

3 तस्माद् ब्राह्मणोऽहोरात्रस्य संयोगे सन्ध्यामुपासते, 5.5.4

4 पुष्ये चानुमतिर्ज्ञेया सिनीवाली तु द्वापरे ।
खार्वायां तु भवेद्राका कृतपूर्वे कुहूर्भवेत ।। 5.6.5

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i.e., the general wisdom is better in the *pushya* or *kaliyuga*. It is *sinīvalī* in the *dvāpara-yuga*. In the *khārvā* or *tretā yuga*, it is *rākā*, and *kuhu* during the *kṛita yuga*.

In the *Adbhuta Brāhmaṇa* or the last *prapāṭhaka*, methods to propitiate ailments or adversities are described.

Shaḍviṁśa Brāhmaṇa related to the *Kauthumī* recension of the *Sāmaveda* was expounded by Tāṁḍi and his close disciples.

3. *Mantra Brāhmaṇa = Chhāndogya Brāhmaṇa*[1]

Mantra Brāhmaṇa has two *prapāṭhakas*. Each *prapāṭhaka* has 8 *khaṇḍas*. This brāhmaṇa is a collection of hymns from the four Vedas. Some hymns are also borrowed from other brāhmaṇas as well. These hymns have been recommended for different ceremonies in the *Gobhila Gṛihya Sūtra*. The brāhmaṇas of the *Kauthuma* recension of the *Sāmaveda* are called *Chhāndogya Brāhmaṇa*. This brāhmaṇa is particularly named as such. Satyavrata Sāmaśramī and other scholars consider that 40 *prapāṭhakas* of the following brāhmaṇas had once formed *Tāṁḍya* or *Chhāndogya Brāhmaṇa*[2] :

(i) 25 *prapāṭhakas of Paṁchaviṁśa Brāhmaṇa*,
(ii) 5 *prapāṭhakas of Shaḍviṁśa Brāhmaṇa*.
(iii) 2 *prapāṭhakas of Mantra Brāhmaṇa*.
(iv) 8 *prapāṭhakas of Chhāndogyopanishad*.

Mantra Brāhmaṇa and *Chhāndogya Brāhmaṇa* were accepted by Śaṁkara Svāmī as related to Tāṁḍya. In his commentary on *Vedānta Sūtra* 3.3.25—26 ; 36, he writes :—

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1 a Mantra Brāhmaṇa, edited by Sāmaśramī Satyavrata, Calcutta, Saṁ. 1974
b Mantra Brāhmaṇa, Pratham Prapāṭhaka, edited by Hienrisch Stonner, 1901
c Chhāndogya Brāhmaṇa, edited by Bhattacharya Durga Mohan, Calcutta, 1958

2 Introduction

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Tāṁḍinām—(mantrasamāmnāyah)—deva savitah[1]
Asti Tāṁḍinām śrutih—aśva iva romāṇi.[2]
Tāṁḍināmupanishadi—sa ātmā tattvamasi.[3]

4. *Daivata or Devatādhyāya Brāhmaṇa*[4]

Daivata Brāhmaṇa is also known as *Devatādhyāya Brāhmaṇa*. This brāhmaṇa of 3 *khaṇḍas* has 26, 11 and 25 *kaṇḍikās* respectively. Guṇe writes about the third *khaṇḍa*, "We have therefore no hesitation in saying that the whole of the third khaṇḍa of the Daivata Brāhmaṇa is an imitation of the Nirukta and quite out of place in the brāhmaṇa."[5]

Specially, the metres are described in this brāhmaṇa. Derivations of the names of the metres are mentioned in it. Yāska in his *Nirukta* borrows certain derivations from this brāhmaṇa.

Catalogue of Oxford University mentions on page 383 B a manuscript No. 466 as *Chhandovijinti* (vijini ?) Its other name is *Sāmagānāma chhandah*. The former name is also mentioned in the *Gaṇapātha* of Pāṇini.[6] In the beginning of this manuscript a verse refers to *Paṁchaviṁśa* and *Daivata Brāhmaṇas* as the brāhmaṇas of the Tāṁḍis :-

Brāhmaṇāttāṁḍinaśchaiva piṁgalāchcha mahātmanah,
Nidānādukthaśāstrāchcha chhandasām jñānamuddhṛitam.[7]

It is related to the metres of the *Sāmaveda*. This manuscript is also enlisted in the second report of Peterson[8] as *Upanidāna* or .

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1 ताण्डिनां—(मन्त्रसमाम्नायः)—देव सवितः.....1.1.1, MB
2 अस्ति ताण्डिनां श्रुतिः—अश्व इव रोमाणि.....8.13.1, Ch Upanished
3 ताण्डिनामुपनिषदि · स आत्मा तत्त्वमसि....., 6.8.7, Ch Upanished
4 a Daivata Brāhmaṇa, Jivanand Vidyasagar, Calcutta, 1881
b Devatādhyāya Brāhmaṇa, commentary by Sāyaṇa, edited by Śarma, Tirupati
5 Brāhmaṇa Quotations in the Nirukta, Gune PD, 1917
6 4.3.73
7 ब्राह्मणात्ताण्डिनश्चैव पिंगलाच्च महात्मनः ।
निदानादुक्थशास्त्राच्च छन्दसां ज्ञानमुद्धृतम् ॥
8 p.113, 1883-84

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Chhandovichaya. The writers on metres have taken constant help from such works.

5. *Ārsheya Brāhmaṇa*[1]

Ārsheya Brāhmaṇa belonged to the followers of the *Kauthuma* recension of the *Sāmadeva.* Names of the songs of *Sāmaveda* are mainly described in it. These songs form an integral part of the āraṇyaka. *Devatādhyāya* and *Ārsheya Brāhmaṇas* had once formed part of the same brāhmaṇa or these were two separate chapters of a brāhmaṇa. Sāyaṇa commenting on svasti devaṛishibhyaścha[2] writes : ata eva devatā devaṛishibhyaścha iti. Devā ṛishayaścha ye Ārsheyadevatādhyāyābhyām pratipāditāstatsakāśāchchaṃ svasti bhavati.[3] Sāyaṇa had also accepted these two as one brāhmaṇa.

The three *prapāṭhakas* of the brāhmaṇa have 28, 25, and 29 khaṇḍas respectively.

This brāhmaṇa is also an index to the hymns of *Sāmaveda. Ārsheya Brāhmaṇa* 1.1 published by Satyavrata Sāmaśramī differs from a quotation by Kātyāyana in his *Ṛik-Sarvānukramaṇī.* As Shaḍguruśishya considers this reading to be of *Ārsheya Brāhmaṇa* this brāhmaṇa could be pretty old.

6. *Sāmavidhāna Brāhmaṇa*[4]

Sāmavidhāna Brāhmaṇa has three *prapāṭhakas* having 8, 8 and 9

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1 a Ārsheya Brāhmaṇam, edited by Burnell AC, Mangalore, 1876
b Ārsheya Brāhmaṇam, with Vedārthaprakāśa commentary of Sāyaṇa, Śarma, Tirupati, 1967

2 स्वस्ति देवऋषिभ्यश्च, 4.4

3 अत एव देवता देवऋषिभ्यश्च इति ॥ देवा ऋषयश्च ये आर्षेयदेवताध्यायाभ्यां प्रतिपादितास्तत्सकाशाच्च स्वस्ति भवति, p.36

4 a Sāmavidhāna Brāhmaṇam, commentary by Sāyaṇa edited by Sāmaśramī Satyavrata, Calcutta, Sam 1951
b Sāmavidhāna Brāhmaṇam, Sāyaṇa's commentary, edited by Burnell AC, London, 1873
c Sāmavidhāna Brāhmaṇam, Sāyaṇa and Bharatasvāmī's commentary, Śarma, Tirupati, 1964

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khaṇḍas. Incantations and rituals are mainly described in it. It is full of interpolations if taken as an old brāhmaṇa.

7. *Saṁhitopanishad Brāhmaṇa*[1]

Saṁhitopanishad Brāhmaṇa is a minor brāhmaṇa having only one *prapāṭhaka* with 5 *khaṇḍas*. Names of hymns of the *Sāmaveda* to be sung in the village or the forest are mentioned in it. It is a collection of old verses from brāhmaṇas or sentences taken from them. The origin of the well known sentence of *Nirukta* : vidyā ha vai brāhmaṇamājagam is in the third *khaṇḍa* of this brāhmaṇa.[2] It contains various *sūtras* of the *Sāmaveda*. Their origin is referred to in the second and the third *khaṇḍas*.

8. *Vaṁśa Brāhmaṇa*[3]

Vaṁśa Brāhmaṇa is another brāhmaṇa with 3 *khaṇḍas* describing the genealogy of the preceptors of the *Sāmaveda*. It has similar genealogies as narrated in *Śatapatha* or *Jaiminīya Upanishad Brāhmaṇas*.

9. *Jaiminīya Brāhmaṇa*[4]

Jaiminīya Brāhmaṇa has three main divisions; the first has 360, the second 437 and the third 385 *khaṇḍas*, i.e., 1182 *khaṇḍas* in all. This division is not authentic. Another division[5] mentions :

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1 a Saṁhitopanishad Brāhmaṇam, edited by Burnell AC, Mangalore, 1877
b Saṁhitopanishad Brāhmaṇam, commentaries of Dvijarājabhaṭṭa and Vedārthaprakāśa of Sāyaṇa, Śarma, Tirupati, 1965

2 विद्या ह वै ब्राह्मणमाजगाम, p. 55

3 a Vaṁśa Brāhmaṇam, Sāyaṇa's commentary, edited by Sāmaśramī Satyavrata, Calcutta, Saṁ 1949
b Vaṁśa Brāhmaṇam, Sāyaṇa's commentary, edited by Śarmā, Tirupati, 1965

4 Jaimīnīya Brāhmaṇam, edited by Raghuvir and Lokesh Chandra, Nagpur, 1954

5 p. 105, Vol. I, List of Manuscripts from Baroda

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1.	Mahā Brāhmaṇa	360 khaṇḍas
2.	Dvādaśāha Brāhmaṇa	388 khaṇḍas
3.	Mahāvrata Brāhmaṇa	152 khaṇḍas
4.	Ekāha Brāhmaṇa	153 khaṇḍas
5.	Ahīna Brāhmaṇa	99 khaṇḍas
6.	Satra Brāhmaṇa	37 khaṇḍas
7.	Ārsheya Brāhmaṇa	84 khaṇḍas
8.	Upanishad Brāhmaṇa	154 khaṇḍas
		1427 khaṇḍas

This division incorporates *Ārsheya* and *Upanishad Brāhmaṇas* which have 238 *khaṇḍas*. On deleting these *khaṇḍas* the difference in the two divisions is of seven brāhmaṇas only. Another division of *khaṇḍas* is enumerated at the end of *Satra Brāhmaṇa* in the same list.[1] The first six brāhmaṇas of this division have 1190 brāhmaṇas. A critical edition could eliminate this minor difference.

The divisions of this brāhmaṇa are also mentioned in *Prapaṁchahṛidaya* as :

Tadbrāhmaṇamuttarapādah khaṇḍasamūhah. Tatpramāṇam sahasrādadhikamashṭachatvāriṁśaduttaram śatatrayam. Tadāraṇyakam paṁchāśaduttaraśatam khaṇḍāh.[2]

i.e., the brāhmaṇa is divided into 1348 *khaṇḍas* and the āraṇyaka into 150 *khaṇḍas*.

Śaṁkara in the beginning of his commentary on *Kenopanishad* writes:

Keneshitamityādyopanishatparabrahmavishayā vakatavyeti navamasyādhyāyasyārambhah. Prāgetasmātakarmāṇyaśeshatah parisamāpitāni. Samasta karmāśrayabhūtasya cha prāṇasyopāsanānyuktāni karmāngasāmavishayāṇi cha anantaram cha gāyatrasāmavishayam darśanam vaṁśāntamuktam.[3]

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1 p. 130, ibid

2 तद्ब्राह्मणमुत्तरपादः खण्डसमूहः। तत्प्रमाणं सहस्रादधिकमष्टचत्वारिंशदुत्तरं शतत्रयम्। तदारण्यकं पञ्चाशदुत्तरशतं खण्डाः; p. 20, edited by Gaṇapati Śāstri T, Trivendrum, 1915

3 केनेषितमित्याद्योपनिषत्परब्रह्मविषया वक्तव्येति नवमस्याध्यायस्यारम्भः। प्रागेतस्मात्कर्माण्यशेषतः परिसमापितानि। समस्त कर्माश्रयभूतस्य च प्राणस्योपासनान्युक्तानि कर्माङ्गसामविषयाणि च अनन्तरं च गायत्रसामविषयं दर्शनं वंशान्तमुक्तम्।

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i.e., beginning with *keneshitam* and describing metaphysical subjects should be called *Upanishad.* This is the beginning of the ninth chapter. In the earlier eight chapters, rituals are described in detail. Subsequently *gāyatra, Sāma* and *vaṁśa* are narrated.

It appears that the manuscripts available to Śaṁkara contained eight chapters upto the end of the genealogy of the *Upanishad Brāhmaṇa.* In the eighth chapter the portion of the *Upanishad* was not included, as the ninth chapter relating to the *Upanishad* used to be separate. It is certain that Śaṁkara had a similar *Jaiminīya Brāhmaṇa* as is available these days.

Another name of this brāhmaṇa is *Talavakāra Brāhmaṇa.* Oertel[1] and Caland[2] had published a few *khaṇḍas* of it. In the absence of sufficient manuscript data, they could not edit it.

Many of the sentences of this brāhmaṇa are similar to those found in *Tāṁḍya, Śaḍaviṁśa, Śatapatha* and *Taittirīya Saṁhitā.* Many of the hymns are found for the first time in it. Their composition is different from that available in the Vedic literature. Most of the subjects described in it are completely new and are not found in other brāhmaṇas like Tāṁḍya etc. Its eight brāhmaṇas related to the *Kauthuma* recension of *Sāmaveda* have been detailed above.

A proverb, in one form or the other common to most of the languages of the world, is found in it. The sage cautions his wife not to talk aloud as even the earth has ears in the expression : mochchairiti hovācha karṇinī vai bhumiriti.[3]

In the beginning *khaṇḍas*, details of daily oblations to the sacrificial fire are described. Some of the famous similies are also described.

This brāhmaṇa was compiled by Jaimini a famous preceptor of

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1 JAOS, Vols. xviii, xix, xxiii, xxvi, xxviii, etc.

2 a Das Jaiminīya Brāhmaṇa in Auswahl, 1919
b p.61, Vol. XXVIII, WZKM

3 मोच्चैरिति होवाच कर्णिनी वै भूमिरिति, 1.126

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Sāmaveda and the worthy disciple of Kṛishṇa Dvaipāyana Vedavyāsa and his disciple Talavakāra. Its beginning and end has the following verses :

Ujjahārāgamāmbhodheryo dharmāmṛitamañjasā,
nyāyairnirmathya bhagavān sa prasīdatu Jaiminih.[1]

Sāmākhilam sakalavedagurormunīndrādvyāsādavāpya bhuvi yena sahasraśākham,
Vyaktam samastamapi sundaragītarāgam tam Jaiminim Talavakāragurum namāmi.[2]

These refer to true and authentic history and should be accepted as such. Sage Jaiminī be pleased who had culled the nectar of religion by churning the vast ocean of the Vedas. Obeisance to him who had his knowledge of the *Sāmaveda* from Vyāsa, the best among *munis*, the great teacher of all the Vedas who had revealed to the world their thousand recensions and he who was the origin of the songs of the *Sāmaveda* and to him who is the teacher of Talavakāra.

The commentary on *Charaṇavyūha* drescribes the region of provenance as kārṇāṭake Jaimini prasiddhā,[3] i. e., the *Jaiminīya Brāhmaṇa* was famous in the Karṇāṭaka region. Manuscripts of this recension have mostly been found from Malabar, Trivandrum and regions round about.

10. Jaiminīya Ārsheya Brāhmaṇa

Jaiminīya Ārsheya Brāhmaṇa,[4] as mentioned above,[5] has only 84 *khaṇḍas*. This short brāhmaṇa is considered as the *anukramaṇī* of the *Talavakāra* recension. Mainly it mentions the *ṛishis* connected with

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1 उज्जहारागमाम्भोधेर्यो धर्मामृतमञ्जसा ।
न्यायैर्निर्मथ्य भगवान् स प्रसीदतु जैमिनिः ॥

2 सामाखिलं सकलवेदगुरोर्मुनीन्द्राद्व्यासादवाप्य भुवि येन सहस्रशाखम् । व्यक्तं समस्तमपि सुन्दरगीत-रागं तं जैमिनिं तलवकारगुरुं नमामि ॥

3 कार्णाटके जैमिनि प्रसिद्धा, 3rd kaṇḍikā

4 a Jaiminīya Ārsheya Brāhmaṇa, edited by Burnell AC, Mangalore, 1875
b Jaiminīya Ārsheya Brāhmaṇa, Śarmā, Tirupati, 1967

5 See p. 38 above

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hymns to be sung in the villages and forests and rituals like *āgneya* connected with *Sāma-parvas*. Most of its readings differ from the *Ārsheya Brāhmaṇa*, wherein a hymn is ascribed to two or more than two *ṛishis*. Here, only one *ṛishi* is normally mentioned. Perhaps, *Ārsheya Brāhmaṇa* has interpolations or varied readings or its nomenclature has undergone changes. This, however, is not a positive conclusion.

11. Jaiminīyopanishad Brāhmaṇa

Jaiminīyopanishad Brāhmaṇa[1] has four chapters. Each chapter has *anuvākas* and each *anuvāka* has *khaṇdas*. It is an ancient brāhmaṇa of the *Kauthuma* recension. It is full of tāntric ritualism and incantations. Sacrifices and modes of their performance are mentioned. *Om* and *Gāyatrī* hymn are analytically explained. Anecdotes are also narrated.

Brāhmaṇa of Atharvaveda

Gopatha Brāhmaṇa[2]

Gopatha Brāhmaṇa has two divisions, *pūrva* and *uttara*. The former has five and the latter six *prapāṭhakas*. Once this brāhmaṇa was more detailed. In the *Ātharvaṇa Caraṇavyūha* or *Ātharvaṇa Pariśishṭa*, the expression tatra gopathah śataprapāṭhakam brāhmaṇamāsīt. tasyāvaśishṭe dve brāhmaṇe pūrvamuttaram cheti,[3] implies that this brāhmaṇa had hundred *prapāṭhakas;* now, only *pūrva* and *uttara* portions of it are extant.

Western scholars on the basis of language believe it to be a fairly new brāhmaṇa; difference in language could not be the sole factor to decide difference in time. A different conclusion based on

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1 a Jaiminīya Upanishad Brāhmaṇa, Oertel H, JAOS, Vol., XVI, 1894
b Jaiminīyopanishad Brāhmaṇa, Ramadeva, Lahore, 1921
c Jaiminīyopanishad Brāhmaṇa, Śarmā, Tirupati, 1966

2 a Gopatha Brāhmaṇa, edited by Harachand Vidyābhūshan, Calcutta, 1870
b Gopatha Brāhmaṇa, edited by Duke Gaastra, Leiden, 1919

3 तत्र गोपथाः शतप्रपाठकं ब्राह्मणमासीत् । तस्यावशिष्टे द्वे ब्राह्मणे पूर्वमुत्तरं चेति, 49.4.5

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other evidence need not be ignored. This point will follow detailed discussion.

In its *pūrva* portion a number of sacrifices are enumerated.[1] Its end has a collection of verses mentioning *prativeda brahmacharya* of twelve years.[2] *Mantra, kalpa* and *brāhmaṇas* are mentioned at one place. *Gāyatrī* hymn is explained in different forms.[3] In other brāhmaṇas metre and the presiding deity etc. of *Atharvaveda* are not mentioned. In the *pūrva* portion, moon as the presiding deity, the metres and water as its *loka* are mentioned.[4] Herein, a supplement *śruti* of *Sāmaveda* is described.[4]

Hermitages of Vasishṭha on huge boulders situated in the centre of the *Vipāṭ* river are mentioned.[5] If it is not a metaphysical reference, it could refer to regions near Kulu and Vyāsa-kuṇḍa. Some of the ancient kingdoms are also mentioned.[6] The first part yadindrādo dāśarājña iti of *Atharvaveda* 10.128.12 refers to the story of Indra.[7]

The three metrical units of the word *Oṁkāra* are separately described :

yā sā prathamā mātrā brahmadevatyā raktā varṇena
yā sā dvitīyā mātrā vishṇudevatyā kṛishṇā varṇena
yā sā tṛitīya mātraiśānadevatyā kapilā varṇena[8]

i. e., the first metrical unit of *Brahmā* is of red colour ; the second of Vishṇu is of black colour and the third of Īshāna is of yellow colour. Brahmā, Vishṇu and Rudra are mentioned in one and the same place in this brāhmaṇa.

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1 5.7
2 2.55
3 1.32-33
4 1.29
4 Ibid
5 2.8, pūrva-bhāga
6 2.10, pūrva-bhāga
7 यदिन्द्रादो दाशराज्ञ इति
8 या सा प्रथमा मात्रा ब्रह्मदेवत्या रक्ता वर्णेन
या सा द्वितीया मात्रा विष्णुदेवत्या कृष्णा वर्णेन
या सा तृतीय पात्रैशानदेवत्या कपिला वर्णेन

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The following verse quoted by Patañjali is from its *pūrva* portion 1.26 :

Sadṛiśam trishu lingeshu sarvāsu cha vibhaktishu,
vachaneshu cha sarveshu yanna vyeti tadavyayam.[1]

Followers of the Śaunaka recension of the *Atharvaveda* were mostly from Gujarat.[2] Even today, the few who follow this Veda and its recension are found in Gujarat only.

Cycle of birth and death is referred to in it. A glance at the comparative data published by Duke Gaastra in his edition proves that its readings are common to those of the other brāhmaṇas. It is thus evident that even though compiled last of all, it is still an old brāhmaṇa. The following line from *Nirukta* is similar to that found in it and the *Aitareya Brāhmaṇa* : Yasyai devatāyai havirgṛihītam syāttām manasā dhyāyed vashaṭ-karishyan.[3]

Its readings are :

a. tām dhyāyed vashaṭkarishyan[4]
b. tam manasā dhyāyan vashaṭ kuryāt.[5]

Keith writes that yāska had with him the *Gopatha Brāhmaṇa*.[3] Yāska perhaps had this reading from some other brāhmaṇa which is at present lost.

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1 सदृशं त्रिषु लिंगेषु सर्वासु च विभक्तिषु,
वचनेषु च सर्वेषु यन्न व्येति तदव्ययम्, 1.1.38
2 See above p. 32
3 यस्यै देवतायै हविर्गृहीतं स्यात्तां मनसा ध्यायेद् वषट् करिष्यन्, 8.22, Nirukta
4 तां ध्यायेद् वषट्करिष्यन्, 3.8.1, AB
5 तं मनसा ध्यायन् वषट् कुर्यात्, 2.3.2, GB
6 P.25, Aitareya Āraṇyaka, introduction

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CHAPTER THREE

THE LOST BRĀHMAṆAS

Patañjali the great sage, scholar and lexicographer writes : grāme grāme kāṭhakam kālāpakam cha prochyate[1] i.e., in each village the *Kāṭhaka* and *Kālāpa* recensions were read and taught. It was the golden age. Brāhmaṇas, the great saviours of Indian culture had throughout been instrumental in the preservation and furtherance of the Vedic literature which used to be the life and soul of the customs and polity of this nation, crux of its life principles and had contributed to the prosperity, rise and solidarity. The same Vedic culture is down-trodden. Innumerable manuscripts of the valuable literature have been lost due to atrocities of the rulers and invaders, ravages of time, and utter disregard and negligence. These factors contributed to the loss of hundreds of manuscripts. Once their number was more than a few hundred. Had these been available today the ambiguity in the interpretation of Vedic hymns could not have crept in. It could have been possible to translate the Vedas in their proper and true form and put them before the world. Still, we come across the name of a few brāhmaṇas which have been lost but are

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1 ग्रामे ग्रामे काठकं कालापकं च प्रोच्यते, 4.3.101

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quoted in the available Sanskrit literature. These references help us to assess the position of those brāhmaṇas.

Brāhmaṇas of the Rigveda

1. Paiṁgi, Paiṁgya, Paiṁgāyanī Brāhmaṇa

A recension of the *Rigveda* is called *Paiṁgya* in *Prapañchahṛidaya:* Bāhvṛichasyaitareya bāshkala kaushītaka jānanti bāhavi gautama śākalya bābhravya māṇḍavya paiṁga mudgala śaunaka śākhāh.[1]

Patañjali in his *Nidāna Sūtra* makes clear that this recension was not related to the *Sāmaveda* : yathā chaitat paiṁgino adhīyate chhandogāśchāpyenameke adhīyate.[2]

Paiṁgya was known as Madhuka according to *Bṛihaddevatā*.[3] Paiṁgya and his philosophy is often quoted in Kaushītaki, Śatapatha, Aitareya and other brāhmaṇas. Paiṁgi *ṛishi* is mentioned in the *Caraka-Saṁhitā* of the Ayurveda.[4]

Paiṁgāyani Brāhmaṇa is twice quoted in the *Āpastamba Śrauta Sūtra :*

(a) Taḍabhāve aṇaḍvāṇ purvavāḍeṭāṇi karmāṇi karotīti Paiṁgāyani brāhmaṇam bhavaṭi;[5]

(b) yadīṭarāṇi na vīdherannapyaṇaḍvāhameva daddyāt, anaḍuhi ha vā ete cha kāmā ataścha bhūyāṁsa iti Paiṁgāyaṇi brāhmaṇam bhavati.[6]

Baudhāyana Śrauta Sūtra refers to *Paiṁgalāyani Brāhmaṇa* :

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1 बाहवृचस्यैतरेय - बाष्कल-कौषीतक - जानन्ति- बाहवि-गौतम-शाकल्य-बाभ्रव्य-माण्डव्य-पैङ्ग-मुदगल-शौनक-शाखाः, p.19, Ganapati Sastri T, Trivendrum, 1915

2 यथा चैतत् पैङ्गिनोऽधीयते छन्दोगाश्चाप्येनमेकेऽधीयते, 70.15, Nidāna Sūtra

3 1.24, Bṛihaddevatā, Macdonell, 1904 4. 1.11, Sūtra sthāna

5 तदभावेऽनड्वान् पूर्ववाडेतानि कर्माणि करोतीति पैङ्गायनि ब्राह्मणं भवति, 5.14.18, AŚS, edited by Richard Garbe, Calcutta, 1902; p. 531, Dhūrtasvāmī's commentary, Mysore, 1944

6 यदीतराणि न विधेरन्नप्यनड्वाहमेव दद्यात् । अनडुहि ह वा एते च कामा अतश्च भूयांस इति पैङ्गयायनि भवति, 5.29.4, ibid; p. 625, ibid

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apyekam gām dakshiṇām daddyād iti Paiṁgalāyani brāhmaṇam bhavati.[1] This appears to refer to *Paiṁgāyani Brāhmaṇa.* This reference in *Jaiminīya Śrauta Sūtra* is quoted as from *Paiṁgakam.*[2] Bhavatrāta in his commentary has a similar reference.[3]

Śaṁkara in *Śārīraka Mimāṁsā Bhāshya* quotes it :

(a) Apara āha—'dvā suparṇā' iti neyamṛigasyādhikaraṇasya siddhāntam bhajate, Paiṁgirahasyabrāhmaṇenānyathā vyākhyātatvāt ;[4]

(b) asti tāṁḍinām Paiṁginām cha rahasyabrāhmaṇe purushavidyā..... yathaikeshām śākhinām tāṁḍinām Paiṁginām cha purushavidyāyāmāmnānam naivamitareshām taittirīyāṇāmāmnānamāsti ;[5]

(c) Yathā cha kvachiddevāsurachchhandasāmaviśesheṇa paurvāparya-prasaṁge ' devachchhandāṁsi pūrvāṇi ' iti Paiṁgyāmnānātpratīyante.[6]

In *Satyāshāḍa Śrauta Sūtra* and in Mahādeva's *Vaijayantī* commentary on it, this brāhmaṇa is referred to :

(a) Paiṁgyastu nityamapi daśa dravyāṇi nityāni kāmyāni chetyāhuranye tailamāpaścheti adbhirvṛishṭikāmasya tailenābhicharata iti Paiṁgiśruteh ;[7]

(b) .....śatamānam cha hiraṇyam punarādheyasya dakshiṇāpi vā paunarādheyikīreva daddyāditi Paiṁgya brāhmaṇam.[8] This reference is in the main text and the commentary also.

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1 अप्येकं गां दक्षिणां दद्याद् इति पैङ्गलायनि ब्राह्मणं भवति, 2.7, p.45, BŚS, Caland, Calcutta

2 2.5-6. 22, p. 29, JSS

3 p. 278

4 अपर आह—'द्वा सुपर्णा' इति नेयमृगस्याधिकरणस्य सिद्धान्तं भजते, पैङ्गिरहस्यब्राह्मणेनान्यथा व्याख्यातत्वात्, 1.2.12, p. 174, Brahma Sūtra Śaṁkara-bhāshya, edited by Mahadeva Śastri Vārke, 1st edition, Nirṇaya Sagar, Bombay, 1934

5 अस्ति ताण्डिनां पैङ्गिनां च रहस्यब्राह्मणे पुरुषविद्या।.....यथैकेषां शाखिनां ताण्डिनां पैङ्गिनां च पुरुषविद्यायामाम्नानं नैवमितरेषां तैत्तिरीयाणामाम्नानमस्ति, 3.3.24, p.710, ibid

6 यथा च क्वचिद्देवासुरच्छन्दसाम विशेषेण पौर्वापर्यप्रसंगे 'देवच्छन्दांसि पूर्वाणि' इति पैङ्गचाम्नानात्प्रतीयन्ते, 3.3.26, p. 723, ibid

7 पैङ्गचम्तु नित्यमपि दशद्रव्याणि नित्यानि काम्यानि चेत्याहुरन्ये तैलमापश्चेति अद्भिर्वृष्टिकामस्य, तैलेनाभिचरत इति पैङ्गिश्रुतेः, 3.7, p.356, 1st Vol, Anandaśrama, Poona, 1907

8 ... . शतमानं च हिरण्यं पुनराधेयस्य दक्षिणाऽपि वा पौनराधेयिकीरेव दद्यादिति पैङ्गच ब्राह्मणम्, 6.5, p. 534, 2nd Vol, ibid

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(c) Paiṁgake tāsām yā agnīshomīyā tām.....[1]

Mahābhāshya refers to a *Paiṁgikalpa :* Yadīnih prokte tadvishayo bhavatītyuchyate Paiṁgikalpah atrāpi prāpnoti.[2]

It is mentioned in *Kāśikā* by Jayāditya.[3] It is also mentioned in *Smṛiti-Chandrikā* : Yattu Paiṁgivachanam jāta ubhayoh kṛitenāmani sodarabhrātṛiṇām cha ' iti.....[4]

Āpastamba Gṛihya Sūtra refers to it : aneka pitṛikasyoha iti Paiṁgisūtram.[5]

Varadatta Suta, hailing from Ānartta, commenting on the following from *Śāṁkhāyana Śrauta Sūtra*[6] gives references from this brāhmaṇa :

(a) Mahāvyāhṛitibih Paiṁgyam.[7]

(b) Agnishṭomā Paiṁgyasya.[8]

(c) Iti Paiṁgyam.[9]

(d) Tatra purastādānobhadriyasya madhunāḍyau viharediti Paiṁgyam.[10]

(e) Tasya traishṭubham prātah savanam syāditi Paiṁgya śushkabhaṁgārīyam.[11]

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1 पैङ्गके तासां याऽग्नीषोमीया तां.....6.6, p. 538, ibid

2 यदीनिः प्रोक्ते तद्विषयो भवतीत्युच्यते पैङ्गिकल्पः अत्रापि प्राप्नोति, 4.2,66

3 4.2.66 ; 4.3.105

4 'यत्तु पैङ्गिवचनम् जात उभयोः कृतेनामनि सोदरभ्रातृणां च' इति....., p.14, Aśaucha kāṇḍa, Devaṇabhaṭṭa, ed. by Śāma Śāstri, R, Mysore, 1921

5 'अनेक पितृकस्योह' इति पैङ्गिसूत्रम्, p. 251, AGS, Anākulā commentary by Haradatta Miśra, CSS, 1928

6 1st Vol., commentary by Varadatta suta, Hillebrandt Alfred, Calcutta, 1889

7 महाव्याहृतिभिः पैङ्गचम्, 4.2.12

8 अग्निष्टोमा पैङ्गचस्य, 11.11.5

9 इति पैङ्गचम्, 11.14.19

10 तत्र पुरस्तादानोभद्रीयस्य मधुनाडचो विहरेदिति पैङ्गचम्, 15.3.1

11 तस्य त्रैष्टुभं प्रातः सवनं स्यादिति पैङ्गच शुष्कभंगारीयम्, 17.7.13

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(f) Śaste marutvatīya iti Paiṁgyam.[1]

A *Paiṁgi Gṛihya Sūtra* is quoted by Maskarī in his commentary on *Gautama Dharma Sūtra :*

(a) Tathā cha Paiṁgi Grihya Smṛitih—'aghavṛiddhau paśchimena samāpayeta' iti.[2]

(b) Tathā cha Paiṁgi Gṛihya Smṛitih—'Garbhasthe prete mātureva syādāśaucham jāta ubhayoh.....[3]

Paiṁgi Gṛihya is also quoted in *Gṛihya-ratna.*[4] A sentence from *Paiṁgi-Rahasya* in *Madana-Pārijāta* is an interpolation.[5] Reference from *Paiṁgi Śruti* and *Rahasya* found in *Parāśara Vijaya* commentary on *Brahma Sūtra* are also interpolations.[6] A reference from *Paiṁgi Śruti* is available in *Vishṇu-Tattva-Nirṇaya* by Ānanda Tīrtha.[7]

2. *Bahvṛicha Brāhmaṇa*

As expressed in *Prapañcha Hṛidaya* : tatra sāmaveda sahasradhā yajurvedah ekottaraśatadhā bāhvaricha ekaviṁśatidhā atharvavedo navadhā,[8] the word *bahvaricha* in general refers to *Rigveda.* It has been similarly expressed in *Mādhyandina Śatapatha Brāhmaṇa.*[9] Mahābhāshya expressed it similarly: ekaviṁśatidhā bāhvṛichyam.[10] *Rigveda* had more *ṛichas* as compared to the other Vedas. Possibly, those *charaṇas* having largest number of *ṛichas* were called *bahvṛicha. Māṇḍukeya* could be such a *charaṇa* or *bahvṛicha* was a sub-division of it.

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1 शस्ते मरूत्वतीय इति पैंगयम्, 17.10.3

2 तथा च पैङ्गिगृह्यस्मृतिः—'अघवृद्धौ पश्चिमेन समापयेत' इति, 14.6, p.229 GDS, commentary by Maskarī, ed. by Śrinivāsāchārya, Mysore, 1917

3 तथा च पैङ्गिगृह्यस्मृतिः—'गर्भस्थे प्रेते मातुरेव स्यादाशौचं जात उभयोः.....14.17, p.234, ibid

4 p.46

5 p.372

6 pp.34, 774, Brāhma sūtra with Pārāśarya-vijaya commentary

7 p.2 back, p.4 back

8 तत्र सामवेद सहस्रधा, यजुर्वेदः एकोत्तरशतधाः ब्राहवृच एकविंशतिधा अथर्ववेदो नवधा, p.19

9 10.5.2.20

10 एकविंशतिधा बाहवृच्यम् ।

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Bahvṛicha could also be a recension: '..... pratyuvācha bahvṛichavadevaindra iti tu eva paiṁgyasya sthitirāsaindrāgna' iti kaushītakeh.[1] Allegorical narration of the conversation between Pururavā and Urvaśī as: tadetaduktapratyuktam paṁchadaśarchcha bahvṛichā prāhuh,[2] relates to the *sūkta*[3] of fifteen *ṛichās* according to the *bāhvṛichās*. This refers to a recension.

Bahvṛicha Brāhmaṇa has been quoted in nine and *bahvṛicha* separately in three places in the *Āpastamba Śrauta Sūtra*. None of the former nine quotations is available in the *Aitareya* and *Kaushītakī Brāhmaṇas*. It could, therefore, be accepted that *bahvṛicha* was also a recension.

Devapāla in his commentary on *Kāṭhaka - gṛihya - sūtra* quotes: iti śrutatvāt rohitavarṇam bahvṛiche choktam.[4] The commentary on *Śāṁkhāyana-śrauta-sūtra* refers to bāhvṛichyam-bahvṛichāmnāyoktam[5] and bahvṛicha śākhāvishayau.[6]

Śabara in his commentary on *Mīmāṁsā Darśana* quotes from this brāhmaṇa : bahvṛichabrāhmaṇe śrūyate—yāvajjīvamagnihotraṁ juhoti iti,[7] *and* bahvṛichabrāhmaṇe śrūyate—yāvajjivamagnihotram juhoti, yāvajjīvam darśapūrṇamāsābhyām yajeteti.[8] *Aitareya* and *Kaushītakī Brāhmaṇas* do not have these two readings.

Pāṇini has two special references : chhandogaukthikayājñika-bahvṛichanaṭāñ ñyah[9] *and* gotram cha charaṇaih saha aupagavī. Kaṭhī,

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1 प्रत्युवाच बह्वृचवदेवैन्द्र इति त्वेव पैङ्गचस्य स्थितिरासैन्द्राग्न इति कौषीतकेः, 16.9

2 तदेतदुक्तप्रत्युक्तं पञ्चदशर्च्चं बह्वृचाः प्राहुः, 11.5.1.10

3 10.15

4 इति श्रुतत्वात् रोहितवर्णं बह्वृचे चोक्तं, 59.5, Caland

5 बाह्वृच्यम्—बह्वृचाम्नायोक्तम्, 1.1.15

6 बह्वृचशाखाविषयौ, 1.17.18

7 बह्वृच ब्राह्मणे श्रूयते—यावज्जीवमग्निहोत्रं जुहोति इति, 2.4.1, p. 623, Mīmāṁsā Darśana, commentary by Śabara, Anandāśrama, Poona, 1930

8 बहवृचब्राह्मणे श्रूयते—यावज्जीवमग्निहोत्रं जुहोति, यावज्जीवं दर्शपूर्णमासाभ्यां यजेतेति, 6.3.1, p.1406, ibid

9 छन्दोगौक्थिकयाज्ञिकबह्वृचनटाञ्ञ्यः, 4.3.129

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bahvṛichī.[1] In his commentary on the *Aitareya Brāhmaṇa,* Shaḍguruśishya writes: tasmādyo brāhmaṇo bahvṛicho vīryavān syāt so asyāchchāvākīyām kuryāt.[2] This brāhmaṇa is mentioned in the *Āhnika-kāṇḍā* of *Smṛiti-chandrikā:* Kshīrahotā vā juhuyāddhanena hi sa parikrīto bhavatīti bahvṛicha-brāhmaṇam.[3] Bhartṛihari, commenting on *Mahābhāshya,* quotes a passage in it as from *Bahvṛicha-sūtra:* bahvṛicha sūtrabhāshye.[4] *Mahābhāshya* has more readings: kaṭhaśchāyam bahvṛichaścha[5] *and* anṛicho māṇave bahvṛichaścharaṇākhyāyām.[6] A disciple who has not read the *Rigveda* is called *anṛicha* in relation to *bahvṛicha charaṇa.* Here, *bahvṛicha* is accepted as a *charaṇa.*

Kumārila Bhaṭṭa writes in *Tantra-vārttika:* gṛihyagranthānām cha prātiśākhyalakshaṇavat praticharaṇam pāṭhavyavasthopalabhyate. Tadyathā ..... vāsishṭham bavṛichairev śaṁkhalikhitoktam cha vājasaneyibhih .[7] Followers of *bahvṛicha charaṇa* read *Vāsishṭha-sūtra. Bahvṛicha* is a *charaṇa* according to Kumārila also .

Āditya Darśana in his commentary on *Kaṭha-gṛihya* quotes a *sūtra* from *Bahvṛicha Gṛihya* as: prādushkaraṇakāle chedgṛihya upaśāntah śrotriyagṛihādanīya tūshṇīm gṛihyabhasmāni prakshipyāgnihotra-devatābhyo hutvā gṛihi patni vopavasatīti bhasmanyevāgnipra-kshepasya bahvṛicha gṛihyepi darśanāt.[8] This *sūtra* is not available

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1 गोत्रं च चरणैः सह औपगवी । कठी । वह्वृची, 4.1.63, Ārsham Pāṇinīyam Vyākaraṇam, Hariśaṁkara Pāṇḍeya, Patna, 1938

2 तस्मद्योब्राह्मणो वह्वृचो वीर्यवान् स्यात् सोऽस्याच्छावाकीयां कुर्यात्, p. 381

3 क्षीरहोता वा जुहुयाद्धनेन हि स परिक्रीतो भवतीति वह्वृचब्राह्मणम्, Devaṇabhaṭṭa, edited by Śrīnivasāchārya, Mysore, 1914

4 वह्वृचसूत्रभाष्ये, 1.1.1

5 कठश्चायं वह्वृचश्च, 2.2.29, p. 430

6 अनृचो माणवे । वह्वृचश्चरणाख्यायाम्, 5.4.154, p.444, compare 3.8.11 of Karma-pradīpa by Kātyāyana

7 गृह्यग्रन्थानां च प्रातिशाख्यलक्षणवत् प्रतिचरणं पाठव्यवस्थोपलभ्यते । तद्यथा.....वासिष्ठं वह्वृचैरेव, शाङ्खलिखितोक्तं च वाजसनेयिभिः, 1.3.7, p. 244, Mīmāṁsā Darśana of Jaiminī, 1st Vol. Anandāśrama, Poona, 1929

8 प्रादुष्करणकाले चेद्गृह्य उपशान्तः श्रोत्रीयगृहादानीय तूष्णीं गृह्यभस्मानि प्रक्षिप्याग्निहोत्र देवताभ्यो हुत्वा गृही पत्नी वोपवसतीति भस्मन्येवाग्निप्रक्षेपस्य बह्वृचगृह्येपि दर्शनात्, 25.8, Caland, Lahore, 1922

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in *Āśvalāyana* and *Śāṁkhāyana Gṛihyas*. There used to be separate *Bahvṛtcha Gṛihya-sūtra*. Medhātithi in his commentary on *Manusmṛiti*, similarly writes : Kaṭhānām gṛihyam bahvṛichāmāśvalāyanām cha gṛihyamiti.[1]

Śrīmad-Bhāgvat also refers to *bahvṛicha:*

Iti bruvāṇam saṁstūya munīnām dīrghasatṛiṇām,
vṛiddhah kulapatih sūtam bahvṛichah śaunako abravīt.[2]

i.e., Śaunaka, resident of Naimishāraṇya, was a *bahvṛicha*. Śaunaka was a follower of *Rigveda* or exponent of the *bahvṛicha* recension of this Veda.

3. Āśvalāyana Brāhmaṇa

Raghunandana in the *Malamāsa - prakaraṇa* of his *Smṛititattva* quotes from *Āśvalāyana Brāhmaṇa:* Āśvalāyanabrāhmaṇam 'prāchyām diśi vai devāh somam rājānamakrīṇan ..... soma vikrayīti'.[3] A similar reading is available in the *Aitareya Brāhmaṇa*.[4] Possibly, modern scholars from Bengal and Mithilā considered *Aitareya* and *Āśvalāyana Brāhmaṇas* as same.

4. Gālava Brāhmaṇa

Gālava is one of the five *Śākala* recensions of the *Rigveda*. *Saṁhitā*, brāhmaṇa and *sūtra* of this recension are not yet available. Gālava had hailed from Pāñchāla or Pañchāla and was also known as Bābhravya. *Bābhravya* recension is mentioned in *Prapañcha-hṛidaya* and is called *Bābhravya Pāṇchāla* in *Kāma sūtra* as:..... saptabhiradhikaraṇai bābhravyah pāṇchālah samchikshepah.[5] Proper

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1 कठानां गृह्यं बह्वृचामाश्वलायनां च गृह्यमिति, 2.29, p.87, Calcutta 1932

2 इति बुवाणं संस्तूय मुनिनां दीर्घसत्रिणाम्
वृद्धः कुलपतिः सूतं बह्वृचः शौनकोऽब्रवीत्, 1.4

3 आश्वलायनब्राह्मणं प्राच्यां दिशि वै देवाः सोमं राजानमक्रीणन्.....सोम विक्रयीति ।

4 3.1.1, AB

5 सप्तभिरधिकरणै बाभ्रव्यः पाञ्चालः संक्षिप्तः, 1.1, p. 5, commentary by Yaśodhara, Bombay, 1891

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sequence of the readings of *Rigveda* were prepared by him as mentioned in *Rikprātiśākhya, Nirukta, Bṛihaddevatā* and *Ashṭādhyāyī etc.*

Patañjali refers to a special rule by Gālava in his *Mahābhāshya* which implies the existence of a *Gālava Brāhmaṇa* :

Āchāryadeśaśīlanena yaduchyate tasya tadvishayatā prāpnoti. Iko hrasvo añyo gālavasya.[1] Prāchāmavṛiddhāt phinbahulam iti[2] gālavā eve hrasvān prayuñjīran prākshu chaiva hi phin syāt. Tadyathā jamadgnirvā etatpnchamamavadānamavādyat tasmānnājāmadagnyah pañchāvattam juhoti.[3]

Brāhmaṇas of Yajurveda

1. Charaka Brāhmaṇa

Charaka Brāhmaṇa, the main brāhmaṇa of the Charaka recension of *Yajurveda,* is often quoted in many works. Its āraṇyaka was also available. A manuscript of the same was preserved in the library of the D.A.V. College, Lahore.[4] It is almost similar to *Maitryupanishad* of seven *prapāṭhakas. Kāṭhaka, Maitrāyaṇī* and other sub-divisions of Charaka recension are often quoted under the name of Charaka requiring careful sifting of *saṁhitā* and portions of the brāhmaṇa.

Sāyaṇa writes : Aitihāsikapakshe charakabrāhmaṇe itihāsa āmnāyate.[5]

Devarāja Yajvā quotes from this brāhmaṇa in his commentary on *Nighaṇṭu* : Tathā cha charakādhvaryūṇām brāhmaṇe itihāsah

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1 आचार्यदेशशीलनेन यदुच्यते तस्य तद्विषयता प्राप्नोति। इको ह्रस्वो ऽङ्यो गालवस्य, 6.3.61, Ashṭādhyāyī

2 प्राचामवृद्धात फिन्बहुलम् इति, 4.1.160, ibid

3 गालवा एव ह्रग्वान प्रयुञ्जीरन् प्राक्षु चैव हि फिन् स्यात्। तद्यथा जमदग्निर्वा एतत् पञ्चममवदानमवाद्यत् तस्मान्नाजामदग्न्यः पञ्चावत्तं जुहोति, 1.1.44, p. 105, line 6, part 1

4 List No. 175

5 ऐतिहासिकपक्षे चरकब्राह्मणे इतिहास आम्नायते, Maṇaḍala 8, sūkta 77, hymn 10, p. 874, Vol. 3, Rigveda, commentary by Sāyaṇa, VSM, Poona, 1941

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śrūyate.[1] This reading available in *Kāṭhaka-saṁhitā*[2] was possibly borrowed from it.

Durga in his commentary on *Nirukta* writing charakādhvaryavah.....gṛihṇanti[3] *and* chārake punarādhvaryave śrutih[4] quotes *Maitrāyaṇī-saṁhitā* 1.3.11 and 4.6.3 respectively.

Skanda Svāmī also writes : evam charakādhvaryūṇām brāhmaṇe itihāsah śrūyate.[5] This reading is not available in the *Kāṭhaka-saṁhitā.*

Uvaṭa in his commentary on *Śukla Yajurveda* mentions different readings of the hymns followed by Charakas :

(a) Charakāṇām mantravikalpāh.[6]

(b) Charakaśrutau pūshṇe lalāṭa iti paṭhyate tadabhiprāyametat.[7]

This reading is not available in both the *Kāṭhaka* and *Maitrāyaṇī Saṁhitās.*

Varadatta-suta, hailing from Ānartta, in his commentary on *Śāṁkhāyana Śrauta Sūtra* quotes often from this brāhmaṇa :

(a) Dvitīya iti trayodaśāmāvāsyāyāmāhutayo hūyanta iti charakāṇām śrutirupāsuyājapratishedhārthā ;[8]

(b) Āgneyam kṛishṇagrīvamiti charakāṇām ;[9]

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1 तथा च चरकाध्वर्यूणां ब्राह्मणे इतिहास: श्रूयते, p. 67, Vol. 1, edited by Sāmaśramī Satyavrata, Calcutta, 1812

2 36.7

3 चरकाध्वर्यव:.....गृह्णन्ति, 3.16, p. 260, Ānadāśrama, Poona, 1921

4 चारके पुनराध्वर्यवे श्रुति:, p. 261, ibid

5 एवं चरकाध्वर्यूणां ब्राह्मणे इतिहास: श्रूयते, p. 8, Vol. 3, Nirukta, edited by Lakshmana Sarup, Lahore

6 चरकाणां मन्त्रविकल्पा:, 7.23, Śukla Yajurveda Saṁhitā, commentary by Uvaṭa, Nirṇaya Sāgar, Bombay, 1921

7 चरकश्रुतौ पूष्णे ललाट इति पठ्यते तद्भिप्रायमेतत्, 25.27, ibid

8 द्वितीय इति त्रयोदशामावास्यायामाहुतयो हूयन्त इति चरकाणां श्रुतिरुपासुयाजप्रतिषेधार्था, 1.3.15, p. 22, Vol. 2, edited by Hillebrant, Calcutta, 1891

9 आग्नेयं कृष्णग्रीवमिति चरकाणां, 1.17.7, p. 65, ibid

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(c) Tathā cha charakāṇām ;[1]

(d) Tato bhūriti pūrvasyām āhuteranumantraṇam charakaśruteh ;[2]

(e) Yājyāpuronuvākyābhyāmṛigbhyāmiti charakāṇām ;[3]

(f) Charakāṇām chānudāttapāṭhādanvādeśo asyaśabdah ;[4]

(g) Paśunā yakshyamāṇa āgnāvaishṇavāmekādaśapālam puroḍāśam nirvapediti charakāṇām ;[5]

(h) Charakaśruteh.[6]

This brāhmaṇa is also quoted in *Bhāshika Sūtra* and in Ananta Bhatta's commentary on it :

(a) Mantrasvaravad brāhmaṇasvaraścharakāṇām ;[7]

(b) Charakāṇām brāhmaṇasvaro mantreṇa tulyo bhavati.[8]

Mahāsvāmī in his commentary on *Bhāshika Sūtra* similarly writes : Charakāṇām mantrasvaratulyo bhavati.[9]

In the commentary on *Pratijña-Sūtra* it is stated : charakāṇām brāhmaṇe... ..... iti.[10]

Viśvarūpāchārya in *Bālakrīḍa* commentary on *Yājñavalkyasmṛiti* writes :

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1 तथा च चरकाणां, 2.6.4, p. 86, ibid

2 ततो भूरिति पूर्वस्यां आहुतेरनुमन्त्रणं चरकश्रुतेः, 2.7.7, p. 88, ibid

3 याज्यापुरोनुवाक्याभ्यामृगभ्यामिति चरकाणाम्, 3.19.2, p, 153, ibid

4 चरकाणां चानुदात्तपाठादन्वादेशो ऽस्यशब्दः, 5.17.3, p. 252, ibid

5 पशुना यक्ष्यमाण आग्नावैष्णवमेकादशपालं पुरोडाशं निर्वपेदिति चरकाणां, 6.1.37, p. 272, ibid

6 चरकश्रुतेः, 10.14.1, p. 87, Vol 3, ibid

7 मन्त्रस्वरवद् ब्राह्मणस्वरश्चरकाणाम्, 3.25, p. 469

8 चरकाणां ब्राह्मणस्वरो मन्त्रेण तुल्यो भवति, 3.25, ibid

9 चरकाणां मन्त्रस्वरतुल्यो भवति. This reference is from a manuscript with the late Pandit Bhagavad Datta

10 चरकाणां ब्राह्मणे,.....इति, 1.8, p. 492, Pratijña-sūtra-parıśishṭa, commentary by Ananta, CSS

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(a) Tathā cha charakah paṭhanti. Śvetaketum hāruṇeyam brahmacharyam charantam kilāso jagrāha. Tamaśvināvūchatuh madhumānsau kila te bhaishajyamiti. Sa hovācha brahmacharyamānī katham madhvaśnīyāmiti. Tau hochatuh yadā chātmanā purusho jīvati athānyat sukṛitam karomītyātmānam hyeva sarvato gopāyet;[1]

(b) Tathā cha charakah—na sa tasmāllokātprachyavate yastrirījānah iti;[2]

(c) Tathā agnishomīyabrāhmaṇe charakāṇām.....[3]

2. *Śvetāśvatara Brāhmaṇa*

Śvetāśvatara is a sub-division of the *Charakas* according to *Charaṇavyūha*.[4] *Śvetāśvataropanishad* or *Mantropanishad* is well known, and is a part of the āraṇyaka of this brāhmaṇa, Followers of this recension had another *Mantropanishad*. Atmānanda in his commentary on *Asyavāmīya-sūkta* quotes a hymn.[5] This hymn is not found in the *Upanishad* now available.

Viśvarūpāchārya quotes from this brāhmaṇa : śvetāśvatarāśchah —sa kṛishṇamṛigo abhavat sa kṛishṇamṛigo bhūtvā prithivīmanvacharat. Tamanu dharmaśchachāretyādi.[6]

3. *Kāṭhaka Brāhmaṇa*

Kaṭha recension is a sub-division of the *charaka* recension of *Yajurveda*. *Kaṭhas* were northern *Charakas* : śyāmāyana udīchyeshu uktah kaṭhakālāpinoh.[7] Disciples of Vaiśampāyana Charaka were

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1 तथा च चरकाः पठन्ति । श्वेतकेतुं हारुणेयं ब्रह्मचर्यं चरन्तं किलासो जग्राह । तमश्विनावूचतुः मधुमांसौ किल ते भैषज्यमिति । स होवाच ब्रह्मचर्यमानी कथं मध्वश्नीयामिति । तौ होचतुः यदा चात्मना पुरुषो जीवति अथान्यत् सुकृतं करोमीत्यात्मानं ह्येव सर्वतो गोपायेत्, 1.32, p. 48, Vol. 1

2 तथा च चरकाः—न स तस्माल्लोकात्प्रच्यवते यस्त्रिरीजानः इतिः, 1.77, p. 80, Vol. 1

3 तथा च अग्निषोमीयब्राह्मणे चरकाणाम्, 3. 222, p, 87, Vol. 2

4 p. 31, Yajurveda Khaṇḍa, CSS, 1938

5 p. 32, Asya Vāmasya Hymn, Kuhnan Raja, Madras, 1956

6 श्वेताश्वतराश्चः—स कृष्णमृगोऽभवत् । स कृष्णमृगो भूत्वा पृथिवीमन्वचरन् । तमनु धर्मश्चचारेत्यादि, 1.2, p. 8, Vol. 1, Yājñavalkya-smṛiti

7 श्यामायन उदीच्येषु उक्तः कठकालापिनोः, 4.3.104, Kāśikā

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known as *charakas*; similarly disciples of *Kaṭha* were also known as *Kaṭhas*. An aphorism of *Ashṭādhyāyī* has the same inference.[1] Ādya Kaṭha was one of the sixteen priests for the *yajña* performed by Uparichara vasu as mentioned in the *Mahābhārata*, as : ādyah kaṭhastaittiriścha vaiśampāyanapūrvajah.[2] Ādya Kaṭha seems to be the principal or the main preceptor of the many *Kaṭhas* known by the same name. Kalāpa and Kaṭha were present during the inaugural function of the great assembly of Yudhishṭhira.[3]

Kaṭha is also a *charaṇa* and must have had many recensions. Jayāditya writes : charaṇaśabdāh kaṭhakalāpādayah.[4] Prāchya Kaṭha and Kapishṭhala Kaṭha are mentioned ın *Charaṇavyūha*.[5] Mārcha Kaṭha is mentioned in *Ātharvaṇa Charaṇavyūha*. The doctrines of the *Kaṭhas* known as *Kāṭhaka*[6] are highly praised in *Mahābhāshya* : yatheha bhavati Pāṇinīyam mahat suvihitam ityevamihāpi syāt Kaṭham mahat suvihitamiti.[7] The treatise of Pāṇini is impressive and great, so is the treatise of the *Kaṭhas*.

Extracts of *Kaṭha Brāhmaṇa* are published in *Kāṭhaka Saṁkalana*.[8] Caland had published portions of this brāhmaṇa, comprising of *Agnyādheya, Amā* brāhmaṇa of *Kāṭhaka Saṁhitā 40.7*, Graheshṭi and hymns of it, Upanayana, Śrāddha, Mekhalā and Aśītibhadra brāhmaṇas.[9] Manuscripts of its āraṇyaka portion are available in the libraries of Europe. In his article Dr. Schroeder had published portions from it.[10] A pundit from Srinagar, Kashmir, had

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1 4.3.107
2 आद्यः कठास्तैत्तिरिश्च वैशंपायनपूर्वजः, 323.9, Śantiparva, Poona edition
3 4.15, Sabhāparva, Mahābhārata, Poona edition
4 चरण शब्दाः कठकलापादयः, 4.2.46, Kāśikā
5 p. 31, Charaṇavyūha-sūtram, commentary by Mahidāsa, CSS 1953
6 4.3.12
7 यथेह भवति पाणिनीयं महत् सुविहितम् इत्येवमिहापि स्यात् कठं महत् सुविहितमिति, 4.2.66
8 Edited by Sūrya Kānta, Meharchand Lachmandas, Lahore, 1943
9 'Brāhmaṇa-en Sūtra aanwinsten' in Versl. en Meded. der Kon. Akad. V. Wet., Afd. Lett; Ve R., IVe deel, page 467
10 'Die Tubinger Kaṭha Hss' in Sitz. Ber der Kais. AK. der Wiss Wien, Phil, hist. K1., Band CXXXVII, 1898

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stated to the late Pandit Bhagavad Datta that its manuscript is still available.

Ashṭaka 3. 10-12 of *Taittirīya Brāhmaṇa* is named *Kaṭha* or *Kāṭhaka Brāhmaṇa.*

Kaṭha Śrutyupanishat published by Schroeder appears to be the last portion or supplement of this brāhmaṇa.[1] Viśveśvara Sarasvatī in his *Yati Dharma Saṁgraha* quotes passages of this *Upanishad* as from *Kāṭhaka Brāhmaṇa.*[2]

Śatādhyayana Brāhmaṇa was another name of this brāhmaṇa. Bhaṭṭa Jayanta in his *Nyāya-mañjarī* writes : tathā cha kāṭhaka-śatādhyayane brāhmaṇe brahmaudane śrūyate.....[3] Devapāla in his commentary on *kaṭha-gṛihya* mentions this name.[4]

Brāhmaṇa of *Kāṭhka-saṁhitā* 40. 7 is very useful.[5] One of these brāhmaṇas with slight variants is available in the *Nirukta.*[6] *Kāṭhaka Brāhmaṇa* is quoted in *Nirukta* also.[7] Devarāja - yajvā quotes a lengthy pasaage from it in *Nighaṇṭu.*[8] Durgāchārya refers to it in his commentary on the *Niukta.*[9]

In *Śuddhi-kaumudī* a reference from *Kāṭhaka Brāhmaṇa* reads : Tathā Kaṭha Brāhmaṇam-hastī vai bhūtvā svarbhānuraṁśubhirādityam tamasapi dadhātiti. This passage is not available in the *Kaṭha-saṁhitā* having portions of the brāhmaṇa. Possibly, this passage is of the original *Kāṭhaka Brāhmaṇa.*[10]

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1 pp. 31-42, Vol. 1, Minor Upanishads, Schroeder, Adyar, Madras 1912
2 p. 22, line 26 ; p.76, line 9, Ānandāśrama, Poona, 1909
3 तथा च काठकशताध्ययने ब्राह्मणे ब्रह्मौदने श्रूयते....., p. 258, Vijayanagar Series, Varanasi
4 P.251, Vol. 1
5 P.25, Kāṭhaka-saṁkalana, Surya Kanta
6 13.7
7 10.5
8 P. 476, Vol. 1, Sāmaśramī Satyavrata, Calcutta, 1882
9 P.826, Ānandāśrama, Poona, 1921
10 तथा कठब्राह्मणम् - हस्ती वै भूत्वा स्वर्भानुरंशुभिरादित्यं तमसापि दधातीति, p. 279, Govindānanda, edited by Kamalakrishna Smṛitibhushaṇa, ASB, Calcutta, 1905

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Aparārka in his commentary on *Yājñavalkya -smṛiti* writes: api cha kāṭhake pravachane vijñāyate.[1] *Pravachana* means a brāhmaṇa. A *Kāṭhaka Śruti* is also quoted in it.[2]

Vāsishṭha Dharma-sūtra refers to this brāhmaṇa : api cha kāṭhake vijñāyate. Api nah śvo vijanishyamāṇah patibhih saha śayīranniti strīṇāmindradatto vara iti.[3] A slightly variant reading of this is available in the *Mahābhāshya*.[4] Maskarī, in his commentary on *Gautama Dharma-sūtra* quotes this sentence slightly differently: 'Api nāryo vijanishyamāṇāh patibhih saha śayīran' iti,' Vājasaneyaśruti darśanāt.[5] It is not reproduced in the published *Kāṭhaka-saṁhitā* and therefore, had formed part of the brāhmaṇa, Another lengthy passage of the *Kaṭha Brāhmaṇa* is quoted in *Vāsishṭha Dharma-sūtra:*

tatra sado brāhmaṇasya śarīram vedih saṁkalpo yajñah paśurātmā raśanā buddhih sado mukhamāhavanīyam nābhyāmudarognirgārhapatyah prāṇodhvaryurapāno hotā vyāno brahmā samāna udgātātyendriyāṇi yajñapātrāṇi ya evam vidvānindriyairindriyārtham juhotītyapi cha kāṭhake vijñāyate.[6]

A passage of *Kaṭha-śruti* is quoted in the commentary on *Vaikhānasa - śrauta - sūtra*.[7] *Āpastamba - śrauta - sūtra* has the reading : atha kāthakah.[8] A *Kāṭhaka-śruti* is quoted in *Smṛiti-Chandrikā* : Maivam-śavāgnayo vā etc patnyām mṛitāyām dhāryante iti kāṭhaka-śrutyā teshām pitṛimedhaikārthatvaśravaṇāt.[9] Medhātithi in his

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1 अपि च काठके प्रवचने विज्ञायते, p. 104, Ānandāśrama, Poona, 1909

2 P. 114, ibid

3 अपि च काठके विज्ञायते । अपि नः श्वो विजानिष्यमाणः पतिभिः सह शयीरन्निति स्त्रीणामिन्द्रदत्तो वर इति, 12.24, p.35,

4 7.1.3 and 6

5 अपि नार्यो विजनिष्यमाणाः पतिभिः सह शयीरन् इति । वाजसनेयश्रुति दर्शनात । 5.1, p. 84

6 तत्र सदो ब्राह्मणस्य शरीरं वेदिः संकल्पो यज्ञः पशुरात्मा रशना बुद्धिः सदो मुखमाह्वनीयं नाभ्यामुदरोग्निर्गार्हपत्यः प्राणोध्वर्युरपानो होता व्यानो ब्रह्मा समान उदगातात्येन्द्रियाणि यज्ञपात्राणि य एवं विद्वानिन्द्रियैरिन्द्रियार्थं जुहोतीत्यपि च काठके विज्ञायते, 30.5, p.81

7 p.93

8 अथ काठकाः, 21.23.6, p. 203, Vol. 3

9 मैवं—शवाग्नयो वा एते पत्न्यां मृतायां धार्यन्ते इति काठकश्रुत्या तेषां पितृमेधैकार्यत्वश्रवणात्, p. 444, Āhnika-kāṇḍa

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commentary on *Manusmṛiti* quotes a slightly different reading : na vāgnayo ha vā. Ete patnyām pramītāyām dhāryante iti.[1] A similar reading is available in the *Bālakṛīḍā* commentary on *Yājñavalkya-Smṛiti* : tathā cha kāṭhakeśrutau 'śavāgnayo vā ete bhavanti, ye patnyām pramītāyām dhāryanta', iti[2].

Another *Kāṭhaka-śruti* is quoted by Maskarī in his commentary: tathā cha kāṭhakaśrutih - anaśanenakarśito agnimāroheta iti.[3] This again is not reproduced in the published *Kāṭhaka-saṁhitā :* it therefore formed part of *Kaṭha-Brāhmaṇa.* A number of quotations from *Kaṭha Brāhmaṇa* are available in *Kāṭhaka gṛihya-sūtra.* This brāhmaṇa is quoted in *Samaya - prakāśa.*[4] It is also quoted in the commentary on *Vijñāna-bhairava*[5] : śrutismṛitishu tu dinakshapayoh śvatvena nirdeśah kṛitah mṛityutdratvāt āyurharṇāt janahiṁsakatvāchcha. Tathā cha brāhmaṇam.[5]

A manuscript in the Bhandarkar Oriental Research Institute, Poona, titled *Taittirīya Brāhmaṇa (Kāṭhakam)* is a mutilated copy of *Kāṭhaka-saṁhitā* as it has divisions called *sthānakas.*[6] It is not a copy of *Kāṭhaka-Brāhmaṇa.*

4. *Maitrāyaṇī Brāhmaṇa*

Charaṇa-vyūha classifies six divisions of the Maitrāyaṇīs : *mānava, vārāha, dundubha, chhāgaleya, hāridravīya* and *śyāmāyanīya.*[7] The exponent of this recension was Maitrāyaṇī, and his disciples were known as Maitrāyaṇīya. All the old followers of this recension from

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1 न वाऽग्नयो ह वा । एते पत्न्यां प्रमीतायां धार्यन्ते इति, 5.165, p. 465, Vol. 1

2 तथा च काठके श्रुतौ 'शवाग्नयो वा एते भवन्ति, ये पत्न्यां प्रमीतायां धार्यन्त' इति, p. 87, Vol. 1

3 तथा च काठकश्रुतिः—अनशनेनकर्शितो अग्निमारोहेत् इति. 22.1, p. 306

4 P. 77, Catalogus Catalogrum, An Alphabetical Register of Sanskrit Works and Authors, Theodor Aufrecht, Leipzig, 1891

5 श्रुतिस्मृतिषु तु दिनक्षपयोः श्वत्वेन निर्देशः कृतः, मृत्युत्द्रत्वात् आयुर्हरणात् जनकहिंसकत्वाच्च । तथा च ब्राह्मणम्, p. 138, Śivopādhyāya commentary

6 P. 154, Vol. 1, List of Vedic Manuscripts

7 p. 31

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Nasik had expressed their ignorance of this brāhmaṇa and had pointed out that this brāhmaṇa forms part of the *saṁhitā* itself. *Maitrāyaṇī Brāhmaṇa* is referred to in *Baudhāyana śrauta-sūtra* : samachaturaśrābhiragnim chinute daivyasya cha mānushasya cha vyāvṛityā iti maitrāyaṇīya-brāhmaṇam bhavati.[1] This passage is not available in the *saṁhitā* and therefore the brāhmaṇa portion was separate from it.

This brāhmaṇa is quoted in *Satyāshāḍa-śrauta-sūtra* : Maitrāyaṇīyabrāhmaṇe yannopaśṛiṇuyād badhirah syāditi doshaśravaṇāditi bhāvah.[2]

Venkaṭa Mādhava quotes this brāhmaṇa as :

Na bhāllavakam asmābhistathā maitrāyaṇīkam,
brāhmaṇam charakāṇām cha śrutam mantropabriṁhaṇam.[3]

Viśvarūpāchārya quotes a *śruti* in *Bālakṛīḍa* : tathā cha śrutihathānyah parivrāḍekaśāṭīparihito muṇḍa udarapātryaraṇyanityo bhikshārthi iti.[4] Viśveśvara quotes this *śruti* in his *Yati Dharma saṁgraha* as *Maitrāyaṇī śruti.* The reference in *Śatadūshaṇī* by Vedāntadeśika[5] is referred to as *śruti* and *smṛiti* in *Bālakṛīḍa* commentary.[6] A manuscript of *Maitrāyaṇī-mantra-saṁhitā* in Baroda is mostly different from the published *Maitrāyaṇī Saṁhitā.*[7]

5. Jābāla Brāhmaṇa

The great sage Āchārya Mahāśāla Satyakāma Jābāla of

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1 समचतुरश्राभिरग्निं चितुते दैव्यस्य च मानुषस्य च व्यावृत्त्या इति मैत्रायणीब्राह्मणं भवति, 30.8, p. 401, Vol. 3

2 मैत्रायणीयब्राह्मणे यन्नोपश्रृणुयाद् बधिरः स्यादिति दोषश्रवणादिति भावः, p. 792

3 न भाल्लवकम् अस्माभिस्तथा मैत्रायणीकम् ।
ब्राह्मणं चरकाणां श्रुतम् मन्त्रोपबृंहणम् ।। Ashṭaka 8, verse 14 in the beginning of chapter 1

4 तथा च श्रुतिः—अथान्यः परिव्राडेकशाटीपरिहितो मुण्ड उदरपात्र्यरण्यनित्यो भिक्षार्थी इति, p. 27, Vol. 2

5 P.312

6 P.27, p. 30, Vol. 2

7 No. 79, p. 12, Vol. 1

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Upanishadic literature was the exponent of a recension named *Jābāla.*[1] A disciple af Vājasneya Yājñavalkya, he was contemporary of Janaka and others. *Sthapati* Garga refers to a *Jābāla-śruti* in his *Pāraskara-gṛihya-paddhati:* dakshiṇapūrvedvāre dvyaratnike jābālaśruteretadu-palabdham.[2] Another reference from *Jābāla-śruti* is quoted in *Bālakṛīḍā:* Evam hi śrūyate--sa yadā rājānamunnetonnayati, athainasvina upatishṭhante ata.....yasyaivam vidusha evamenasvino avabhṛithamabhyavayantīti jābāliśrutih.[3] This also, probably, is from the brāhmaṇa.

Portions of *Jābāla Upanishad* appear to be older whereas *Bṛihajjābālopanishad* is much later. Maskarī in his commentary on *Gautama-dharma-sūtra* quotes from this *Upanishad :*

(a) Jābālaśrutāvapi--nakhāṇi nikṛitya yajñopavītam visṛijya iti;[4]

(b) Yathā jābāliśrutih--Yassaṁpannāya putrīm daddyāt so agnishṭṭoma phalamavāpnoti iti.[5]

(c) Jābāli śrutidarśanāt evam cha śrūyate—'Ṛitusnātā bhāryā yam pūrvam paśyet tādṛiśam putram janayati, tasmāt sannidhau bhartaiva prathamamātmānam darśayet' iti.[6]

(d) 'Tripakshe sapiṇḍikaraṇam' iti jābālau śrūyate śrutiriti.[7]

(e) 'Pratyekam praṇavapūrvā vyāhritayah bhūrādyāstisrah purushama-dhyāh satyāntāh.' Evam jābāliśrutau prasiddhāh.[8]

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1 Mahāśāla means having a long shawl

2 दक्षिणपूर्वेद्वारे द्वयरत्निके जावालश्रुतेरेतदुपलब्धम्, Manuscript p. 7b, line 2, Punjab University, Lahore

3 एवं हि श्रूयते - 'स यदा राजानमुन्नेतोन्नयति, अथैनस्विन उपतिष्ठन्तेऽत.....यस्यैवं विदुष एवमेनस्विनोऽवभृथमभ्यवयन्ती' ति जाबालिश्रुतिः, pp. 94, 95, Vol. 2

4 जाबाल श्रुतावपि—'नखानि निकृत्य यज्ञोपवीतं विसृज्य' इति, 3.11, p. 65

5 यथा जाबालि श्रुतिः —'यस्संपन्नाय पुत्रीं दद्यात सोऽग्निष्टोम फलमवाप्नोति' इति, 4.33, p. 81

6 जाबालि श्रुति दर्शनात् एवं च श्रूयते—'ऋतुस्नाता भार्या यं पूर्वं पश्येत् ताहशं पुत्रं जनयति, तस्मात् सन्निधौ भर्तैव प्रथममात्मानं दर्शयेत्' इति, 5.1, p.83

7 'त्रिपक्षे सपिण्डीकरणम्' इति जाबालौ श्रूयते श्रुतिरिति, 15.1, p. 226

8 'प्रत्येकं प्रणवपूर्वा व्याहृतयः भूराद्यास्तिस्रः पुरुषमध्याः सत्यान्ताः'। एवं जाबालिश्रुतौ प्रसिद्धाः, 1.57, p. 29

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(f) 'Gṛihī vanam praviśedyadi gṛihameva kāmayeta tadā yāvajjīvamagnihotram juhuyāt'. Iti jābālaśruti vākye.....[1]

Śaṁkara quotes from *Jābālopanishaá* in his *Vedānta–sūtra*.[2] In his *Brahma-sūtra*, as jābālah, he quotes :

(a) Tathā jābālāh 'tvam vā ahamasmi bhagabo devate aham vai tvamasi' iti,[3]

(b) Tathā hi vaiśvānaravidyāyāmeva jābālānām śrutih - purvā atithibhyo aśnīyāt.....[4]

A reference from this *Śruti* is quoted in *Madana-pārijāta*.[5] *Jābāli-gṛihya* of this recension is quoted by Maskarī in his *Gautama-dharma-sūtra* :

(a) 'Vidyuti prātaraharanadhyāyah' iti jābāligṛihyadarśanāt,[6]

(b) 'Aśuchidarśane dvijah pravaṇam japet' iti jābāligṛihyadarśanāt.[7]

A reference from *Jābāla-dharma-sūtra* is quoted in *Saṁskāra kāṇḍa* of *Smṛiti–chandrikā* : Tathā cha jābālih—'Gṛihi vanam praviśeta. Yadi gṛihameva kāmayeta tadā yāvajjīvamagnihotram juhuyāt' iti.[8]

Jābāli-dharma-sūtra is also referred to in *Spanda-Kārikā*.[9]

6. *Khāṇḍikeya Brāhmana*

Taittirīyas had two divisions, *Aukheya* and *Khāṇḍikeya*. It is

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1 'गृही वनं प्रविशेद्यदि गृहमेव कामयेत् तदा यावज्जीवमग्निहोत्रं जुहुयात्' । इति जाबालश्रुति वाक्ये ..... , 3.1, p. 60

2 3.4.20, pp 442 - 443, Pansikar, Bombay, 1915

3 तथा जावाला: 'त्वं वा अहमस्मि भगवो देवतेऽहं वै त्वमसि' इति, 3.3.37, p. 411, ibid

4 तथा हि वैश्वानरविद्यायामेव जाबालानां श्रुति:—पूर्वाऽतिथिभ्योऽश्नीयात् ।.....,3.3.40; pp 442, 443, ibid

5 p. 112

6 'विद्युति प्रातरहरनध्याय:' इति जाबालिगृह्य दर्शनात्, 16.25, p.244

7 'अशुचिदर्शने द्विज: प्रवणं जपेत्' इति जाबालिगृह्य दर्शनात्, 23.22, p. 354

8 तथा च जावालि: –गृहीवनं प्रविशेत् । यदि गृहमेव कामयेत् तदा यावज्जीवमग्निहोत्रं जुहुयात्' इति, p. 171, Devaṇabhaṭṭa, edited bp Śriṇivasacharya, Mysore, 1914

9 p. 39, Vijayanagar series, Varanasi

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stated in *Charaṇa-vyūha* : tatra taittirīyakānāma dvibhedā bhavanti. Aukheyāh khāṇḍikeyāścheti.[1] Five recensions of the *Khāṇḍikeyas* are mentioned in the *Charaṇa-vyūha*.. *Khaṇḍika* is mentioned by Pāṇini in an aphorism : Tittirivaratantukhaṇḍikokhāchchhaṇa.[2] Disciples of *Khaṇḍika* were known as *Khāṇḍikeya.*

Khaṇḍika Audbhāri is mentioned in *Maitrāyaṇī-saṁhitā*[3] and *Jaiminīya-brāhmaṇa.*[4] A solitary reference of *Khāṇḍikeya Brāhmaṇa* is available in *Bhāshika-sūtra :* Teshām charakāṇām madhye khāṇḍikeyaukheyānām brāhmaṇe chatvārah svarāh.....[5]

7. Aukheya Brāhmaṇa

According to *Charaṇa-vyūha,* Aukheya is also a recension of *Yajurveda.* It is referred to in *Bhāshika-sūtra.*[6]

8. Hāridravika Brāhmaṇa

Harīdravīs followed a recension of *Yajurveda* according to *Charaṇa-vyūha.* Sāyaṇa in his commentary on *Rigveda* quotes from a brāhmaṇa of this recension : Svarabhānumāyayā sūryasyāvṛittirhāridravike samāmnātā[7]. *Nirukta* also quotes this brāhmaṇa : Yad arodīt tad rudrasya rudratvam' iti hāridravikam.[8] Durgāchārya writes : Hāridravo nāma maitrāyaṇīyānām śākhābhedah.[9] Patañjali refers to Hāridravikas in his *Mahābhāshya* : Hāridraviṇah Taumburaviṇah

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1 तत्र तैत्तिरीयकानाम द्विभेदा भवन्ति । औखेया: खाण्डिकेयाश्चेति, Charaṇavyūha

2 तित्तिरिवरतन्तु खण्डिकोखाच्छण, 4.3.102

3 1.4·12, p. 60, edited by Schroeder

4 2.112

5 तेषां चरकाणां मध्ये खाण्डिकेयौखेयानां ब्राह्मणे चत्वार: स्वरा:....., 3.26

6 Ibid

7 स्वरभानुमायया सूर्यस्यावृत्तिर्हारिद्रविके समाम्नाता, 5.40.8, p. 538, Vol. 2, VSM, Poona, 1936

8 'यद्, अरोदीत् तद् रुद्रस्य रुद्रत्वम्' इति हारिद्रविकम्, 10.5

9 हारिद्रवोनाम मैत्रायणीयानां शाखाभेद: p. 960

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Bhāllavinah.[1] Jayāditya also writes : Haridruṇā proktamadhīyate hāridraviṇah.[2]

9. *Tumburu Brāhmaṇa*

Tumburu as a recension is both related to *Yajurveda* and *Sāmaveda*. Its brāhmaṇa is mentioned in the *Mahābhāshya* as : hāridraviṇah taumbaraviṇah bhāllavinah.[3]

10. *Āhvaraka Brāhmaṇa*

Āhvarakas are a sub-division of the *Charakas* according to *Charaṇa-vyūha*. *Svaras* of the Āhvarakas are mentioned in *Taittirīya Prātiśākhya*.[4] A hymn of *Āhvaraka* recension is quoted by *Yādava Prakāśa* in his commentary on *Piṁgala-sūtra :* Devastvā savitā madhupāṁktām viśvacharshaṇīh. Sphītyeva naśvarah.[5] Durgāchārya in his commentary on *Nirukta* also refers to it : Uktam chāhvarakāṇām-brāhmaṇaspatyābhiragnimupatishṭhet iti.[6] This reading is not available in the extant brāhmaṇa works. It is quoted in *Sampradāya-paddhati* which is not published, so far, and forms part as a manuscript of the Punjab University Library, Lahore.[7] Śobhākara in his commentary on *Nāradīya Śikśā* quotes it : Kaṭhakalāpapṛavitteshu taittirīyāhvarakeshu cha.[8] Karṇika-Gomī in his commetary on Dharmakīrti's *Pramāṇa-vārttika* writes : Idānīmapi kānichid ā hu ra ka prabhṛitīni śākhāntarāṇi viralādhyetṛikāṇi.[9] *Āhuraka* here refers to *Āhvaraka*. A reference in *Sarasvatī-kaṇṭhābhraṇam:* apaharttāra āhvarakāh śrāddhe siddhamannam,[10] with a variant reading is available in *Kāśikā*

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1 हारिद्रविणः तौम्बुरविणः भाल्लविनः, 4.2.104, vārttika, 19
2 हरिद्रुणा प्रोक्तमधीयते हारिद्रविणः, 4.3.104
3 हारिद्रविणः तौम्बुरविणः भाल्लविनः, 4.2.104, vārttika, 19 4 23.16
5 देवस्त्वा सविता मधूपाङ्क्तां विश्वचर्षणीः । स्फीत्येव नश्वरः, 3.15
6 उक्तं चाह्वरकाणाम्—ब्राह्मणस्पत्याभिरग्निमुपतिष्ठेत इति, 3.31, p. 286
7 No. 2606, leaf 17 b, line 6
8 कठकलापप्रवृतेषु तैत्तिरीयाह्वरकेषु च, p. 397
9 इदानीमपि कानिचिद् आ हू र क प्रभृतीनि शाखान्तराणि विरलाध्येतृकाणि, p. 596
10 अपहर्त्तार आह्वरकाः श्राद्ध सिद्धमन्नम् 1.4.189, p. 171

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also : annamapahartārah āhvarakāh bhavanti śrāddhe siddhe.[1]

11. Kankati Brāhmaṇa

Kankati as a recension is referred to in the word Kānkatāh in the *Mahābhāshya:* Kraudāh kānkatāh maudah paippalādah.[2] The Veda to which this recension was related is not determined, so far. This brāhmaṇa is referred to in *Āpastamba-śrauta-sūtra:* Nāvidviśāṇayoh samsavo vidyata iti kankati brāhmaṇam bhavati.[3] This reading is not traceable in the available brāhmaṇas.

12. Chhāgaleya Brāhmaṇa

Disciples of Chhagali *rishi* were known as *Chhāgaleya. Chhāgaleya* is a division of the *Taittiriyas* according to *Charaṇa - vyūha.* Pāṇini writes : Chhagalino ḍhinuk.[4] Jayāditya, in his commentary on the same, writes : Chhagalinā proktamadhīyate chhāgaleyinah.[5] In *Śākaṭāyana - vyākaraṇa*—Chhāgala ātreyah chhāgaliranyah—is with reference to this context.[6]

A reference in *Baudhāyana - śrauta - sūtra* : nāvidvishāṇayoh samsavo vidyata iti chhāgaleya brāhmaṇam bhavatītyāñjīgavih[7] is quoted as from *Kankati Brāhmaṇa* in *Āpastamba - śrauta - sūtra.* Skanda Svāmī in his commentary on the *Rigveda* refers to *Chhāgaleya Brāhmaṇa:* Evam hi Chhāgaleyinām śrutau prayogah - dakshiṇena hastena devānasṛijat.[8] *Chhāgaleya - śrauta - sūtra* is referred to in *Śāṁkhāyana - śrauta - sūtra* : Evam Chhāgaleyināṃ sūtra evoha īdṛiśah paṭhitah.[9]

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1 अन्नमपहर्त्तारः आह्वरकाः भवन्ति श्राद्धे सिद्धे, 3.2.135
2 क्रौडाः काङ्कताः मौदाः पैप्पलादाः, 4.2.66
3 'नाविद्विषाणयोः संसवो विद्यत' इति कङ्कति ब्राह्मणम् भवति, 14.20.4
4 छगलिनो ढिनुक्, 4.3.104, 4.3.109
5 छगलिना प्रोक्तमधीयते छागलेयिनः, ibid
6 छागल आत्रेयः। छागलिरन्यः, 2.4.47, p. 202
7 नाविद्विषाणयोः संसवो विद्यत इति छागलेयब्राह्मणं भवतीत्याञ्जीगविः, 23.5, p. 156, Vol. 3
8 एवं हि छागलेयिनां श्रुतौ प्रयोगः—दक्षिणेन हस्तेन देवानसृजत्, 1,37,11, p. 297, Vol. I
9 एवं छागलेयिनां सूत्र एवोह ईदृशः पठितः, 6.1.7, Vol.2,

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Brāhmaṇas of the Sāmaveda

1. *Bhāllavī Brāhmaṇa*

Bhāllavī was one of the six disciples of Lāngalī. Bhāllavī recension had once its brāhmaṇa. *Baudhāyana - dharma - sūtra* refers to a *gāthā* of the Bhāllavīs : Athāpya atra bhāllavino gāthāmudāharanti.[1] A *śruti* of Bhāllavī recension is available in Sureśvara's *Bṛihadāraṇyaka Upanishad:*[2]

Atah saṁnyasya karmāṇi sarvāṇyātmāvabodhatah,
hatvā avidyām dhiyaiveyāttadvishṇoh paramam padam. 219.
Iti bhāllaviśākhāyām śrutivākyamadhīyate. 220.

Brihaddevatā also has corroborative evidence :[3]

(a) esha eva parāmṛishṭo bhāllavibrāhmaṇedvṛichah,
nidānasaṁjñake granthe chhandogānāmitiśrutih.

(b) Tasmādye adyāpi vāsishṭhāh sadasyāh syustatkarhichit,
Arhayeddakshiṇābhistān bhāllaveyī śrutistviyam.

Nidāna - sūtra has a similar passage. Bhāllavīs had their *Upanishads* as well. A principle of Bhāllavīs is narrated in *Jaiminīya Upanishad Brāhmaṇa* : bhūtiriti bhāllavinah. Prāṇam vā anuprajāh paśavo bhavanti. Sa ya evametam bhūtirityupāste bhavatyeva prāṇena prajayā paśubhih.[4] The Bhāllavī recension had been expounded

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1 अथाप्यत्र भाल्लविनो गाथामुदाहरन्ति, 1.1.12

2 अतः संन्यस्य कर्माणि सर्वाण्यात्मावबोधतः ।
हत्वाऽविद्यां धियैवेयात्तद्विष्णोः परमं पदम् ॥219॥
इति भाल्लविशाखायां श्रुतिवाक्यमधीयते ॥220॥

3 a एष एव परामृष्टो भाल्लवि ब्राह्मणेद्वृचः ।
निदानसंज्ञके ग्रन्थे छान्दोगानामितिश्रुतिः ॥ 5.23

b तस्माद्येऽद्यापि वासिष्ठाः सदस्याः स्युस्तत्कर्हिचित् ।
अर्हयेद्दक्षिणाभिस्तान् भाल्लवेयी श्रुतिस्त्वयम् ॥ 5.159

4 भूतिरिति भाल्लविनः । प्राणं वा अनुप्रजाः पंशवो भवन्ति । स य एवमेतं भूतिरित्युपासते भवत्येव प्राणेन प्रजया पशुभिः । 2.4.7, Ramadeva, Lahore, 1921

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simultaneously with the *Jaiminīya Upanishad Brāhmaṇa* or slightly earlier.

Āshāḍa Bhāllaveya[1] and Indradyumna Bhāllaveya[2] are mentioned in the *Jaiminīya Brāhmaṇa.*

Bhāllavīs are mentioned in the *Mahābhāshya:* Hāridraviṇah Taumburaviṇah Bhāllavinah.[3] Jayāditya also mentions Bhallavīs :[4]

(a) Brāhmaṇāni khalvapi - Tāṁḍinah. Bhāllavinah. 4.2.66

(b) Brāhmaṇeshu tāvat - Bhāllavinah. 4.3. 105

Bhāllavī Brāhmaṇa is quoted in *Drāhyāyaṇa - śrauta - sūtra* : Tathā cha bhāllavibrāhmaṇam bhavati - yo anupagītam samādatte..... tasmādapyupageyam.[5] This reading is not traceable in the extant brāhmaṇas. This brāhmaṇa is referred to in *Āpastamba - śrauta - sūtra :* Atha bhāllavikam.[6] Its name is mentioned in *Upagrantha - sūtra* by Kātyāyana.[7] *Bhāllavī Brāhmaṇa* is oft referred to in *Nidāna - sūtra :*

(a) Eshā rathantaraprishṭhe agriyavatī brihatprishṭhe agriyavad bārhatam rūpamupavadrāthantaramupavatī - rathantare - agriyavatī brihatīti cha bhāllavinām.[8]

(b) Tatra goāyusho arddhe chaturichasthe kurvanti bhāllavinah.[9]

(c) Te khalu śaśvad bhāllavina āgneyīm pāvamānimuddharantī.[10]

(d) Te khalu śaśvadbhāllavino.....[11]

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1 3.156 2 1.271

3 हारिद्रविण: तौम्बुरविण: भाल्लविन: । 4.2.104, vārttika 19

4 a ब्राह्मणानि खल्वपि—ताण्डिन: । भाल्लविन: । 4.2.66

b ब्राह्मणेषु तावत्—भाल्लविन: । 4.3.105

5 तथा च भाल्लविब्राह्मणं भवति—योऽनुपगीतं समादत्ते.....तस्मादप्युपगेयम्, 3.4.2

6 अथ भाल्लविकम्, 21.16.15 7 1.10

8 एषा रथन्तरपृष्ठे ऽग्रियवती बृहत्पृष्ठे ऽग्रियवद् बार्हतं रूपमुपवद्राथन्तरमुपवती—रथन्तरेऽग्रियवती बृहतीति च भाल्लविनाम्, 46.9-10

9 तत्र गोआयुषोऽर्द्धे चतुऋचस्थे कुर्वन्ति भाल्लविन:, 99.1

10 ते खलु शश्वद् भाल्लविन आग्नेयीं पावमानीमुद्धरन्ति, 120.24

11 ते खलु शश्वद्भाल्लविनो.....51.6

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(e) Te khalu śaśvadbhāllavinah stotriyāt pratipadah kurvanti yathāsthānamevānurūpān.[1]

Śaṁkara in his commentary on *Vedānta - sūtra* refers to it : Tadyatha bhāllavinām - kuśā vānaspatyāh stha tā mā pāta.....[2] Another reference is available in *Nārada - śikśā*: Dvitīya prathamāvetau tāṁḍibhāllavinām svarau. Tathā śatapathāvetau svarau vājasneyinām.[3] *Bhāshika - sūtra* also refers to it : Śatapathavattāṁḍi- bhāllavinām brāhmaṇasvarah.[4]

Viśvarūpāchārya in *Bālakrīḍa* refers to the *gāthā* quoted in *Baudhāyana - dharma - sūtra* :

Evam hi bhāllavinām gāthā—yatah paśchāt sindhurviharaṇī sūryasyodayanam pura iti.[5] Another reference in *Bālakrīḍā* is : Nābhrātrīmupayachchhet tattokam hyasya bhavati'ti bhāllavinām śruteh.[6]

Bhāllavīs are mentioned in the *Tāṁḍya Brāhmaṇa :* Tāmetāṁ-bhāllavaya upāsate tasmātte pratigṛihṇantah parivarttānna chyavante.[7] Rudradatta writes - about this brāhmaṇa.[8] Ānandatīrtha in his *Vishṇutattvanirṇaya* refers to a *Bhāllaveya - śruti.*[9] Venkaṭa Mādhava has also referred to this brāhmaṇa.

2. *Kālabavī Brāhmaṇa*

Kālabavī is a recension of the *Sāmaveda.* References to its *kalpa, nidāna* and *saṁhitā* are not yet available; but brāhmaṇa of this recension is referred to in a few works. It is written in *Āpastamba* -

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1 ते खलु शश्वद्भाल्लविनः स्तोत्रियात् प्रतिपदः कुर्वन्ति यथास्थानमेवानुरूपान्, 80.7-8

2 तद्यथा भाल्लविनाम्—कुशा वानस्पत्याः स्थ ता मा पात .....3.3.26, p. 401

3 द्वितीय प्रथमावेतौ ताण्डिभाल्लविनां स्वरौ । तथा शतपथावेतौ स्वरौ वाजसनेयिनाम्, 1.13, p.398

4 शतपथवत्ताण्डिभाल्लविनां ब्राह्मणस्वरः, 3.15

5 एवं हि भाल्लविनां गाथा—'यतः पश्चात् सिन्धुर्विहरणी सूर्यस्योदयनं पुर' इति, 1.2, p.8, Vol.1

6 'नाभ्रात्रीमुपयच्छेत् तत्तोकं ह्यस्य भवती'ति भाल्लविनां श्रुतेः, 1.53, p. 61, ibid

7 तामेताम्भाल्लवय उपासते तस्मात्ते प्रतिगृह्णन्तः परिवर्त्तान्न च्यवन्ते, 2.2.4

8 21.16.15 9 Back of leaf 4

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śrauta - sūtra : Ekādaśaikādaśinīh prāchīh samminvanttīti kālabavī-brāhmaṇam bhavati.[1] This passage is not available in the extant brāhmaṇas.

Kālabavī Brāhmaṇa is quoted in *Upagrantha-sūtra.*[2] Rudradatta writes the details of this reference : Yathā - taduktamupagrantha-kāreṇa - abhivyuchchhedityeva śāṭyāyanibrāhmaṇam bhavati. Tathā bhāllavinām tathā kālabavinām.....[3]

Kālabavī Brāhmaṇa is related to the *Sāmaveda* according to *Pushpa - sūtra.*[4] This brāhmaṇa is quoted in the *Nidāna - sūtra :*

(a) Chaturastṛichaikarchān vyatyāsena kālabavinah.[5]

(b) Atha kālabavino yathāsamāmnāyameva kurvanti.[6]

(c) Athāpi kālabavino vyūhenādiśanti.[7]

3. Raurukī Brāhmaṇa

Raurukī Brāhmaṇa is related to the *Sāmaveda.* References to this brāhmaṇa are available. It is referred to in *Gobhila - gṛihya - sūtra* : Athāpi raurukibrāhmaṇam bhavati - Kumārān ha sma vai mātarah pāyayamānā āhuh śakvarīṇām putrakā vratam pārayishṇavo bhavate iti.[8] This passage is not available in the extant brāhmaṇas.

Sāyaṇa in his commentary on the *Tāṁḍya Brāhmaṇa* writes : Adhvanamiti, sūtrakāreṇa raurukiśākhoktāni yajūṁshi.[9] Once

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1 एकादशैकादशिनीः प्राचीः संमिन्वन्तीति कालबविब्राह्मणं भवति, 20.9.9

2 1.10

3 यथा तदुक्तमुपग्रन्थकारेण—अभिव्युच्छेदित्येव शाट्यायनिब्राह्मणं भवति। तथा भाल्लविनां तथा कालबविनां....., 14.23.14

4 8.8, p. 186

5 चतुरस्तृचैकर्चान् व्यत्यासेन कालबविनः, 99.2

6 अथ कालबविनो यथासमाम्नायमेव कुर्वन्ति, 102.14

7 अथापि कालबविनो व्यूहेनादिशन्ति, 171.16

8 अथापि रौरुकिब्राह्मणं भवति कुमारान् ह स्म वै मातरः पाययमाना आहुः शक्वरीणाम् पुत्रका व्रत पारयिष्णवो भवते इति, 3.2.6, p. 525

9 अध्वनमिति, सूत्रकारेण रौरुकिशाखोक्तानि यजूंषि, 1.4.1

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Raurukī Brāhmaṇa, was available.

Dhanvina in his commentary on *Drāhyāyaṇa - śrauta - sūtra* writes : Raurukiṇo nāma kechichchhākhinah tajradhītāni yajūṁshi raurukīṇi tāni yadi kuryuh tathā prathamam adhvanām iti ādityopasthānamiti.[1] He further writes : Pātamāgneyo raudreṇāmikena iti mantraśesho asmākam raurikāṇām cha samāna ityarthah.[2]

Agni Svāmī writes in *Lāṭyāyana - śrauta – sūtra* : Raurukīṇi chet kuryurādityam prathamamupatishṭherannadhvanāmiti.[3]

4. *Śāṭyāyana Brāhmaṇa*

Śāṭyāyana Brāhmaṇa has been profusely reproduced. It appears to have been a very useful work. Jayāditya refers to this brāhmaṇa. Oertel[4] in his article has carefully collected references to this brāhmaṇa in literature :

(a) Śāṭyāyaninām - 'śvetāśvo haritanīlo asītyādi'[5]

(b) Tathā Śāṭyāyaninah paṭhanti—'Tasya putrā dāyamupayanti suhṛidah sādhukṛityām dvishantah pāpakṛityām iti.[6]

(c) Śāṭyāyanināmaudumbarāh kuśāh.[7]

(d) Trayodaśarātramahatavāsā yajamānah.....iti Śāṭyāyanibrāhmaṇam bhavati.[8]

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1 'रौरुकिणो नाम केचिच्छाखिनः तैरधीतानि यजूंषि रौरुकीणि तानि यदि कुर्युः तथा प्रथमम् अध्वनाम्' इति आदित्योपस्थानमिति, 4.3.1

2 पातमाग्नेयो रोद्रेणामिकेन इति मन्त्रशेषो अस्माकं रौरिकाणां च समान इत्यर्थः, 4.3.9

3 रौरुकीणि चेत् कुर्युरादित्यं प्रथममुपतिष्ठेरन्नध्वनामिति, 2.3.1, p. 127

4 JAOS, Vol. XVIII, p. 15, 1897

5 शाटचायनिनां—श्वेताश्वो हरितनीलोऽसीत्यादिः, 3.3.25, Vedānta Sūtra, commentary by Śaṁkara

6 तथा शाटचायनिनः पठन्ति—'तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषन्तः पापकृत्याम्' इति, 3.3.26-27; 4.1.16-17, ibid

7 शाटचायनिनामौदुम्बुराः कुशाः, 3.3.26, ibid

8 त्रयोदशरात्रमहतवासा यजमानः.....इति शाटचायनिब्राह्मणं भवति, praśna 5, kaṇḍikā 23, sūtra 3, p. 286

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(e) Kāmam śūdreṇa sambhāshet yah pāpena karmaṇānabhilakshitah syāditi Śāṭyāyanakam.[1]

(f) 'Abhivadati nābhivādayate apyāchāryam śvaśuram rājānam' iti Śāṭyāyanakam.[2]

(g) Rudradatta in his commentary quotes Śāṭyāyana Brāhmaṇa on the basis of Upagrantha - sūtra : Taduktam Upagranthakāreṇa - abhivyuchchhedityeva Śāṭyāyanibrāhmaṇam bhavati.[3] A similar reading is available in Upagrantha-sūtra : Abhivyuchchhed iti tva eva Śāṭyāyanibrāhmaṇam.[4]

(h) Pratyāśrāvayedāgnidhra utkaradeśe tishṭhan sphyamidhmasamnahanānītyādāya dakshiṇāmukha iti Śāṭyāyanakam.[5]

(i) Ubhāv (anaḍvāhāv) iti Śāṭyāyanakam vijñāyate.[6]

(j) Tathā satām Śāṭyāyaninah shaḍahavibhaktīranukalpayanti.[7] Agni Svāmī writes in his commentary : Tathā satānteshāmabhiplavasvarasāmnām jyotishṭomamantre kalpamānānāmsamyogāya Śāṭyāyanakam brāhmaṇamadhīyate.[8]

(k) Śāṭyāyanena spashṭamāmnātām, īrma iva vā eshā hotrāṇām yadchchhāvāko yadchchhāvākamanuruntishṭheterma iva tushṭuvānāh syuriti. Tasya traikakubham brahmasāma bhavatyudvaśīyamachchhāvākasāmeti.[9]

(l) Ata eva Śāṭyāyanakam yadabhyavarttanta tadabhīvarttasyābhīvarttatvamiti.[10]

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1 कामम् शूद्रेण सम्भाषेत यः पापेन कर्मणानभिलक्षितः स्यादिति शाटचायनकम्, 10.1.2.13, ibid; Yājñikadeva in his Kātyāyana Śrauta sūtra quotes a similar reading

2 'अभिवदति नाभिवादयते ऽप्याचार्यं श्वशुरं राजानम्' इति शाटचायनकम्, 10.12.14, ASS

3 तदुक्तं उपग्रन्थकारेण—अभिव्युच्छेदित्येव शाटचायनिब्राह्मणं भवति, 14 23.14, ibid

4 अभिव्युच्छेदित्येव इति त्व एव शाटचायनिब्राह्मणं, 1 10

5 प्रत्याश्रावयेदाग्नीध्र उत्करदेशे तिष्ठन् सफ्यमिध्मसम्नहनानीत्यादाय दक्षिणामुख इति शाटचायनकम्, 1.4.3, p. 20, Aśvalāyana śrautā-śūtra

6 उभाव् (अनड्वाहाव्) इति शाटचायनकम् विज्ञायते, 1.2.4, Lāṭyāyana-śrauta-śūtra

7 तथा सतां शाटचायनिनः षडहविभक्तीरनुकल्पयन्ति, 4.5.18, ibid

8 तथा सतान्तेणमभिप्लवस्वरसाम्नाम् ज्योतिष्टोमतन्त्रे कल्पमानानाम्संयोगाय शाटचायनकम् ब्राह्मणमधीयते।

9 शाटचायनेन स्पष्टमाम्नातं, ईर्म इव वा एषा होत्राणां यदच्छावाको यदच्छावाकमनुरुन्तिष्ठेतेर्म इव तुष्टुवानाः स्युरिति। तस्य त्रैककुभम् ब्रह्मसाम भवत्युद्वशीयमच्छावाकसामेति, 4.2.10, p. 100, Vol. I, TMB

10 अतएव शाटचायनकं यदभ्यवर्त्तन्त तदभीवर्त्तस्याभीवर्त्तत्वमिति, 4.3.2, p. 104, ibid

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(m) Etadeva Śāṭyāyanamunibhirvispashṭamāmnātam, tadāhuh stoma kṛitkartumiva vā.....tatra stomā yanti' iti.[1]

(n) Nanu Śāṭyāyanakādishu anushṭupsu bhāsam kāryamiti dṛiśyate.....[2]

(o) Tathā cha Śāṭyāyanibhih subrahmaṇyāmantraikadeśavyākhyāna-rūpam brāhmaṇamevamāmnāyate.....[3]

(p) Sāyaṇa quotes a reading from Śāṭyāyana Brāhmaṇa : Atra Śāṭyāyanina itihāsamāchakshate.....[4] Venkaṭa Mādhava has reproduced the original reading in his commentary : Atra Śāṭyāyanakam—dadhyaṁ ha vā ātharvaṇastejasvī brahmavarchasyāsa.[5] This is the reading in the Sāmaveda also.[6]

(q) Tathā cha Śāṭyāyanakam—Etānyeva pancha jyotīṁshi..... vidyudapsu' iti.[7]

(r) Tam putroktam vasishṭhah samāpayateti Śāṭyāyanakam vasiśhṭhasyaiva hataputrasyārshamiti Tāṁḍakam iti.[8]

(s) Tathā cha Śāṭyāyanakam—'Trayah kṛiṇvanti bhuvaneshu reta ityāgnih prithivyām retah kṛiṇoti.....ushasam sachate' iti.[9]

(t) The story of Apālā in Śāṭyāyana Brāhmaṇa is referred to by Sāyaṇa :

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1 एतदेव शाट्यायनमुनिभिर्विस्पष्टमाम्नातं, तदाहुः स्तोम कृत्कर्तुमिव वा.....तत्र स्तोमा यन्ति इति, 4 5.14, p. 116, ibid,

2 ननु शाट्यायनकादिषु अनुष्टुप्सु भासं कार्यमिति दृश्यते, 4.6.23, p. 123, ibid

3 तथा च शाट्यायनिभिः सुब्रह्मण्यामन्त्रैकदेशव्याख्यानरूपं ब्राह्मणेवमाम्नायते....., 1.51.13, p. 361, Vol. 1, Ṛigveda, VSM, Poona

4 अत्र शाट्यायनिन इतिहासमाचक्षते, 1.84.13, p. 523, ibid

5 अत्र शाट्यायनकम्—दध्यङ् ह वा आथर्वणस्तेजस्वी ब्रह्मवर्चस्यास, 1.84.14, p. 414, Ṛigveda, commentary by Venkaṭa Mādhava

6 p. 400, Vol.1

7 तथा च शाट्यायनकम्—'एतान्येव पंच ज्योतींषि.....विद्युदप्सु' इति, 1.105.10, p. 645, Vol. 1, VSM

8 तं पुत्रोक्तं वसिष्ठः समापयतेति शाट्यायनकं वसिष्ठस्यैव हतपुत्रस्यार्षमिति ताण्डकम् इति, 7.32, Introduction, p. 340, Vol. 3, ibid

9 तथा च शाट्यायनकं —'त्रयः कृण्वन्ति भुवनेषु रेत इत्याग्निः पृथिव्यां रेतः कृणोति ..... उषसं सचते' इति, 7.33.7, p. 350, ibid

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(1) Esho arthah Śāṭyāyanakabrāhmaṇe spashṭamabhihitah — 'Sā tīrthamabhyavayantī.....[1]

(2) Uktārthah Śāṭyāyanakabrāhmaṇe spashṭambhyadhāyi--Purā mām sarvayarchāpālā.....[2]

(3) Esho arthah Śāṭyāyanake prapanchenoktah — 'Tāmabravīdapāle kim kāmayasīti.....[3]

(4) Śāṭyāyanakabrāhmaṇe spashṭamabhihitah — 'Tām khe rathasthāt-yabṛihatsā.....[4]

(u) Esho arthah Śāṭyāyanakabrāhmaṇe pratipāditah—'Indro vāsurān hatvā.....[5] Venkaṭa Mādhava has the same reading. Sāyaṇa in his commentary on the Sāmaveda mentions it. [6]

(v) Tathā cha Śāṭyāyanakam—Atha ha vai.....[7] Sāyaṇa in his commentary on Sāmaveda has a similar reading.[8]

(w) Tatra Śāṭyāyanakam—Kutsaścha luśaśchendram vyahvyetām.....[9]

(x) The story of Asamāti in Śāṭyāyana Brāhmaṇa is referred to by Sāyaṇa and Venkaṭa Mādhava :

(1) Atroktākhyāne Śāṭyāyanakam—Asamātim rāthapraushṭham.....[10]

(2) Atra Śeshe Śāṭyāyanakam—'Athāgnim dvaipadena sūktenāstuvan. .....Iti.[11]

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1 एषोऽर्थः शाट्यायनकब्राह्मणे स्पष्टमभिहितः—'सा तीर्थमभ्यवयन्ती....., 8.91.1, p. 904, ibid

2 उक्तार्थः शाट्यायनकब्राह्मणे स्पष्टमभ्यधायि—'पुरा मां सर्वयर्चापाला....., 8.91.3, p. 905, ibid

3 एषोऽर्थः शाट्यायनके प्रपञ्चेनोक्तः—'तामब्रवीदपाले किं कामयसीति....., 8.91.5, ibid

4 शाट्यायनकब्राह्मणे स्पष्टमभिहितः—'तां खे रथस्थात्यबृहत्सा....., 8.91.7, p. 906 ibid

5 एषोऽर्थः शाट्यायनकब्राह्मणे प्रतिपादितः—इन्द्रो वासुरान् हत्वा....., 8.95.7, p. 928, ibid

6 p. 716, Vol. 1

7 तथा च शाट्यायनकम्—अथ ह वै....., 9.58.3, p. 73, Vol. 4, VSM

8 p. 19, Vol. IV

9 तत्र शाट्यायनकं—कुत्सश्च लुशश्चेन्द्रं व्यह्वयेताम्....., 10.38.5, p. 408, Vol. IV

10 अत्रोक्ताख्याने शाट्यायनकम्—असमातिम् राथप्रौष्ठम्....., 10.57.1

11 अत्र शेषे शाट्यायनकम्—अथाग्निं द्वैपदेन सूक्तेनास्तुवन्..... इति, 10.67.7,

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(y) Atra Śāṭyāyanina itihāsamāchakshate.....[1] The story of Trita is narrated in it.

(z) Sāyaṇa and Venkaṭa Mādhava quote the story of king Traivṛishṇa and his priest Vṛishajāna from Śāṭyāyana Brāhmaṇa : Śāṭyāyanabrāhmaṇokta itihāsa ihochyate. Rājā Traivṛishna Aikshvākah.....[2]

Śāṭyāyana Brāhmaṇa is also quoted as :

(a) Kautsāya tu kiṁchitkam devamiti Śāṭyāyanibrāhmaṇam.[3]

(b) Api giriṁ dhāveyuriti Śāṭyāyanibrāhmaṇam.[4]

(c) Āgneyīm agnishṭuto niruktām anirukteshu vaiśvadevīm vaiśvadeve.[5]

(d) Yā evāgnihotre devatāstā aupāsane ya evāhitāgnerdharmah sa eva dharmo ya evāhitāgnerlokah sa evaupāsanikasyeti Śāṭyāyanibrāhmaṇam bhavati.[6]

(e) Ko nāmāsya, asau nāmāsmi iti Śāṭyāyanakam.[7]

(f) Nānuktāyām sāvitryām prāśniyāt.....iti Śāṭyāyanakam.[8]

(g) Atra Śāṭyāyanakam—Atha maidhātitham.....ityāhvayantīti.[9]

(h) Atra Śāṭyāyanakam—'Vṛishaṇaśvasya mena iti.[10]

(i) 'Pajro vā āngirasah paśukāmastapo atapyat' iti cha Śāṭyāyanakam.[11]

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1 अत्र शाट्यायनिन इतिहासमाचक्षते....., 1.105, Introduction Vol. 1, p. 640, Ṛigveda, VSM

2 शाट्यायनब्राह्मणोक्त इतिहास इहोच्यते । राजा त्रैवृष्ण ऐक्ष्वाकः....., 5.2.1, p. 724, Vol. 2, ibid and commentary by Venkaṭa Mādhava

3 कौत्साय तु किंचित्कं देवमिति शाट्यायनिब्राह्मणम्, 2.1, Upagrantha - sūtra

4 अपि गिरिम् धावेयुरिति शाट्यायनिब्राह्मणम्, ibid

5 आग्नेयीं अग्निष्टुतो निरुक्तां अनिरुक्तेषु वैश्वदेवीं वैश्वदेवे, 8.2, ibid

6 या एवाग्निहोत्रे देवतास्ता औपासने य एवाहिताग्नेर्धर्मः स एव धर्मो य एवाहिताग्नेर्लोकः स एवौपासनिकस्येति शाट्यायनिब्राह्मणं भवति, 3.18, p. 86, Bhāradvāja - gṛihya - sūtra Salomons, H. J. W, Leyden, 1913

7 को नामास्य, असौ नामास्मि इति शाट्यायनकम्, 2.5.25, p. 43, Baudhāyana - gṛihya - sūtra

8 नानुक्तायाम् सावित्र्याम् प्राश्नियात्.....इति शाट्यायनकम्, 2.5.43, p. 45, ibid

9 अत्र शाट्यायनकम्—अथ मैधातिथं.....इत्याह्वयन्तीति, 1.51.1, p. 248, Vol. I, Ṛigveda commentary by Venkaṭa Mādhava

10 अत्र शाट्यायनकम्—'वृषणश्वस्य मेन इति, 1.51.13, p. 254, Vol. 1, ibid and Sāyaṇa

11 'पज्रो वाऽङ्गिरसः पशुकामस्तपोऽतप्यत्' इति च शाट्यायनकम्, 1.51.14, p. 255, ibid

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(j) Atra Śāṭyāyanakam. Tasyaisha ślokah—

'Na tā anyah pratarati nainā vishṇātumarhati.

Vahanti asmai sarvato madhu kshīram ghṛitam dadhi'

Shaṭsahasrāṇyambaya iti.[1]

(k) Tathā cha Śāṭyāyanakam ekaviṁśo vishuvānbhavati.[2]

(l) Tatra Śāṭyāyanakam 'Ṛishyāsa Indra.....[3]

(m) Adhyāsyāmekachau, ada ekasyām prathamāyām adastiṣrishu parāsu, adastiṣrishu pūrvāsu, ado adhyāsyāyāmiti Śāṭyāyaninah.[4]

(n) Kātyāyana in his Ṛiksarvānukramaṇī refers to the story of Śakti and Vasishṭha : Tam putroktam Vasishṭhah samāpayat iti Śāṭyāyanakam.[5] Sāyaṇa has also referred to it.[6] Venkaṭa Mādhava narrates its original form.[7]

(o) In the Ṛigveda reference to this brāhmaṇa is common :

(1) Yadvai purushasya vittam tadbhadram gṛihā bhadram prajābhadram paśavo bhadram iti.[8]

(2) Tathā cha Śāṭyāyanakam 'Annādinīm te.....anvavindah iti.[9]

(3) Tathā cha Śāṭyāyanakam 'Sima iti vai śreshṭhamāchakshate' iti.[10]

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1 अत्र शाटचानकम् । तस्यैष श्लोकः—
'न ता अन्यः प्रतरति नैना विष्णातुमर्हति ।
वहन्ति अस्मै सर्वतो मधु क्षीरं घृतं दधि' ।।
षट्सहस्राण्यम्बय इति, 1.23.16, p. 94, ibid

2 तथा च शाटचायनकं एकविंशो विषुवान्भवति....., 4.6.5, p. 119, TMB

3 तत्र शाटचायनकं 'ऋष्यास इन्द्र....., 5.4.14, p. 152, ibid

4 अध्यास्यायामेकचौ, अद एकस्यां प्रथमायाम् अदस्तिसृषु परासु, अदस्तिसृषु पूर्वासु, अदोऽध्यास्यायामिति शाटचायनिनः, 99.3.4, Vidāna - sūtra

5 तं पुत्रोक्तं वसिष्ठः समापयत इति शाटचायनकम् ।

6 Introduction to 7.32, Ṛigveda, VSM

7 7.32.26, p. 2373, Vol.5

8 यद्वै पुरुषस्य वित्तं तद्भद्रं गृहा भद्रम् प्रजाभद्रं पशवो भद्रं इति, 1.1.6, p. 38, Vol. 1, Ṛigveda, VSM

9 तथा च शाटचायनकम् 'अन्नादिनीं ते.....अन्वविन्दः' इति, 1.62.3, p. 424, Vol. 1, ibid

10 तथा च शाटचायनकम् 'सिम इति वै श्रेष्ठमाचक्षते' इति, 1.102.6, p. 627, ibid

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(4) Venkaṭa Mādhava refers to the story of Chyavana : Atra Śāṭyāyanakam 'Chyavano vai bhārgavo'.....ayam mama patiriti.[1]

(5) Sāyaṇa and Venkaṭa Mādhava repeat this story as Śāṭyāyanakam and Vājasneyakam : Śāṭyāyana vājasaneyayo. Atha chyavanuvācha.....Vājasaneyakaśāṭyāyanakayoruktamiti.[2]

(6) Atra Śāṭyāyanakam Kaṇvo vai nārshado.....[3]

(7) Atra Śāṭyāyanakam 'Kutso ha vā aurava indrasyo.....[4]

(8) Atra Śāṭyāyanakam Ṛishayo ha vāi.....[5]

(9) Venkaṭa Mādhava writes in the introduction to the sixth ashṭaka : Atra Śāṭyāyanakam—Sā kukadabravīd balishṭhā vā ahamasmīti.....[6]

(10) Atra Śāṭyāyanakam—Katame te Vasava ityagniścha prithivi cha.....[7]

(11) Atra Śāṭyāyanakam—Atha ha vai paṇayo nāmāsurā devānām.....[8]

(12) Karkarih iva mahāvrata ukto vādyaviśeshah Śāṭyāyanake.[9]

(13) Atra Śāṭyāyanakam — Sarpih kshīramāmikshām dadhītyetadevopanidadhuh iti.[10]

(o) Athainam udare vidārya nirāntram.....pūrayati iti.[11]

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1 अत्र शाटचायनकम् 'च्यवनो वै भार्गवो'.....अयं मम पतिरिति, 1.116.10, p. 610, Vol. 1 Venkaṭa - Mādhava

2 शाटचायनवाजसनेययो । अथच्यवनुवाच.....। वाजसनेयकशाटचायनकयोरुक्तमिति, 1.116.12, p. 720, Vol. 1, Sāyaṇa and Venkaṭa Mādhava, p. 612, Vol. 1

3 अत्र शाटचायनकम् कण्वो वै नार्षदो....., 1.117.8, p. 624, Vol. 1, Venkaṭa Mādhava

4 अत्र शाटचायनकम् 'कुत्सो ह वा औरव इन्द्रस्यो'....., 4.16.10, p. 1521, Vol. 3, ibid

5 अत्र शाट्यायनकम् 'ऋषयो ह वै'....., 5.39.2, p. 1756, ibid

6 अत्र शाट्यायनकम्—सा कुकदब्रवीद् बलिष्ठा वाऽहमस्मीति....., p. 2658, Vol. 5, ibid

7 अत्र शाटचायनकम्—'कतमे ते वसव इत्यग्निश्च पृथिवी च....., 10.19, p. 3289, Vol.6, ibid

8 अत्र शाटचायनकम्—अथ ह वै पणयो नामासुरा देवानां,....., 10.108.7, p. 3759, Vol. 7, ibid

9 कर्करिः इव महाव्रत उक्तो वाद्यविशेषः शाट्यायनके, 2.43.3, p. 278, Vol. 3, ibid

10 अत्र शाट्यायनकम्—'सर्पिः क्षीरमामिक्षां दधीत्येतदेवोपनिदधुः इति, 10.108,9, p. 3759, Vol.7, ibid

11 अथैनं उदरे विदार्य निरान्त्रम्.....पूरयति इति, 1.4, Hiraṇyakeśī—Pitṛa - medha - sūtra

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(p) Atirtha vai dakshiṇānām.....tadāyatanam.[1]

(q) Yāvatstobhediti cha Śāṭyānakam.[2]

(r) Svardṛiśamprati nirāha.[3]

(s) Sukṛitibhirayamaloko nṛimādanamantariksham bhareshvasau.[4]

(t) Dvādaśam Mādhyandinam savanam trivṛiti abhitah.[5]

(u) Tadvā udgātureva.....pratidadhāti.[6]

(v) Haimahā idammadhviti cha Śāṭyāyaninām.[7]

(w) Indrāya śaṭasahasrāṇyaponnam prajāpatih prāyachchhat tā ambaya iti Śāṭyāyanakam.[8]

(x) Somobhidagdhah anyābhiroshadhibhirabhisamsṛijyeteti Śāṭyāyani—brāhmaṇam.[9]

(y) Kṛishṇagavam syāditi Śāṭyāyanakam.[10]

(z) Iti dvādaśa māsah iti Śāṭyāyanakam.[11]

Śāṭyāyana Kalpa is referred to in the following :

(a) Tathā cha Śāṭyāyanakah kalpah.....[12]

(b) Śāṭyāyanake dvādaśāhadhāraṇam svayamhomājyahomāścha śrutā iti.[13]

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1 अतीर्थं वै दक्षिणानां .....तदायतनम, 1.8, Anupada - sūtra

2 यावत्स्तोभेदिति च शाट्यायनकम्, 2.9, ibid

3 स्वर्दृशम्प्रति निराह, 2.9, ibid

4 सुकृतिभिरयमलोको नृमादनमन्तरिक्षं भरेष्वसौ, 3.2, ibid

5 द्वादशं माध्यन्दिनं सवनं त्रिवृति अभितः, 5.9, ibid

6 तद्वा उद्गातुरेव.....प्रतिदधाति, 7.8, ibid

7 हैमहा इदम्मध्विति च शाट्यायनिनाम्, 7.10, ibid

8 इन्द्राय शटसहस्राण्यपोन्नं प्रजापतिः प्रायच्छत् ता अम्बय इति शाट्यायनकम्, p. 33, Vol. 1, Atharvaveda, commentary by Sāyaṇa

9 सोमोभिदग्धः अन्याभिरोषधिभिरभिसंसृज्येतेति शाट्यायनिब्राह्मणं, 2.8. Upagrantha Sūtra

10 कृष्णगवं स्यादिति शाट्यायनकम्, 1.2, Hiraṇyakeśi - pitṛi - medha - sūtra

11 इति द्वादश मासः इति शाट्यायनकम्, 21.16.3-4, AŚS

12 तथा च शाट्यायनकः कल्पः, p. 38, Vol. 1, Bāla - kṛīḍā commentary

13 शाट्यायानके द्वादशाहधारणं स्वयंहोमाज्यहोमाश्च श्रुता इति, 6.5, p. 533, Satyāshāḍa-śrauta sūtra, Vaijayantī commentary by Mahādeva

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(c) Gopīnāth Bhaṭṭa in his Jyotsnā commentary on Satyāshāḍa - śrauta-sūtra writes : Manushyabhūta - pitṛi - bhūta - devabhutatvabhedena traividhy-amṛitvijām śāṭyāyaninoktam - svenaiva karmaṇi karmaṇi vṛitā ye te manushya-bhūtāh pitrādibhirvṛitāsta eva.....[1]

(d) In Khādira - gṛihya - sūtra a Śāṭyāyana - kalpa is referred to : evamakaraṇe Śāṭyāyaniproktam prāyaśchittam prājāpatyayā yatkusīdamityanena sarvatra vikalpate[2] and punaścha dhyāhṛitibhirājyam juhuyāt iti Śāṭyāyani-vidhānam.[3]

(e) It is stated in *Jaiminīya - śrauta - bhāshya* : evamiha Śāṭyāyanakalpeh.[4]

(f) A lengthy passage is avilable in *Āśvalāyana - śrauta - sūtra.*[5]

(g) It is also mentioned in *Drāhyāyaṇa - śrauta - sūtra.*[6]

5. *Talavakāra Brāhmaṇa*

Was *Talavakāra Brāhmaṇa* separate from *Jaiminīya Brāhmaṇa.* Talavakāra was the disciple of Jaimini. *Jaiminīya Brāhmaṇa* is at times referred to as *Talavakāra Brāhmaṇa.* Why the same brāhmaṇa was named after two *ṛishis* ? Possibly Talavakāra was a recension of the Jaiminīs. However, a few references to a *Talavakāra Brāhmaṇa* are available; the *Jaiminīya Brāhmaṇa* does not refer to them :

(a) Dhanvina in his commentary on *Drāhyāyaṇa - śrauta - sūtra* writes : Talavakārastu gāyatrasāmavat.[7]

(b) *Talavakāra Brāhmaṇa* is mentioned in the commentary on

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1 मनुष्यभूतपितृभूतदेवभूतत्वभेदेन त्रैविध्यमृत्विजां शाट्यायनिनोक्तम्-स्वेनैव कर्मणि कर्मणि वृता ये ते मनुष्यभूता: पित्रादिभिर्वृत्तास्त एव....., 10.1, p. 999, ibid

2 एवमकरणे शाट्यायनिप्रोक्तं प्रायश्चित्तं प्राजापत्यया यत्कुसीदमित्यनेन सर्वत्र विकल्पते, p. 25, Mysore 1913

3 पुनश्च व्याहृतिभिराज्यं जुहुयात् इति शाट्यायनिविधानम्, p. 26, ibid

4 एवमिह शाट्यायनकल्पे, p. 144

5 1.4.13

6 8.1.18

7 तलवकारस्तु गायत्रसामवत्, 6.2.1

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Brahma - sūtra.[1]

(c) *Talavakāra Brāhmaṇa* is quoted in *Śruta - prakāśikā - ṭīkā.*[2]

(d) Sāyaṇa in his *bhāshya* on the *Aitareya Brāhmaṇa* writes : tathā cha talavakārā āmananti – 'dīrghajihvī vā asuryā sā' iti.[3] *Jaiminīya Brāhmaṇa* has almost a similar reading : dīrghajihvī ha vā asury āsa .....[4]

(e) Sāyaṇa in his *bhāshya* on *Tāṁḍya brāhmaṇa* writes : tathā cha talavakāra - brāhmaṇam.[5]

Miscellaneous Brāhmaṇas

Ravages of time have destroyed most of the Vedic literature. Once, each recension had its own brāhmaṇa ; though the difference amongst them used to be minor. At present, only references to some of the lost brāhmaṇas are available in the literature. At times, their names are merely referred to. Some of the lost brāhmaṇas referred to in literature, now cannot be related to any recension.

1. Āruṇeya Brāhmaṇa

Aruṇa had a son named Uddālaka. Uddālaka had belonged to the Gautama dynasty and was famous as Uddālaka Āruṇī. Uddālaka Āruṇī was a disciple of Dhaumya Āyoda who lived during the reign of Pārikshita Janamejaya of Panchāla. Āruṇeya is remembered in *Mahābhāshya* : Āruṇinah śaṭyāyaninah.[6]

Āruṇeya Brāhmaṇa is mentioned in *Tantra - vārttika.*[7]

2. Saulabha Brāhmaṇa

Rigveda possibly had a recension named *Sulabha.* Sulabhā

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1 1.1.6, p. 77, Mysore 2 p. 1140
3 तथा च तलवकारा आमनन्ति—'दीर्घजिह्वी वा असुर्या सा' इति, 8.22
4 'दीर्घजिह्वी ह वा असुर्य्' आस....., 1.161
5 तथा च तलवकारब्राह्मणम्....., 21.11.3, p. 467, Vol. 2
6 आरुणिन: शाट्यायनिन:, 4.2.104, Vārttika 19 7 p. 164.

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Maitreyī is mentioned in the *Rishi - tarpaṇa* portion of *Śāṁkhāyana-gṛihya - sūtra*,[1] *Āśvalāyana - gṛihya - sūtra* and *Kaushītaki - brāhmaṇa*.[2] Was this brāhmaṇa named after this Sulabhā ?

Mahābhāshya refers to this brāhmaṇa :

(a) Yājñavalkyāni brāhmaṇāni saulabhāni. 4.2.66

(b) Yājñavalkyāni brāhmaṇāni. Saulabhanīti. 4.3.105

Saulabha Brāhmaṇa is mentioned in *Kāśikā* alongwith Yājñavalkya and other new brāhmaṇas.[3] *Saulabha Brāhmaṇa* was expounded by the great sage Sulabhā, born of *kshatrīyas*, who had a lively discussion with king Janaka of Videha on meta-physics. Was this *kshatrīya* princess named Maitreyī also ? Could it be possible that this brāhmaṇa belongs to *Rigveda ?*

3. Śailālī Brāhmaṇa

Śailālaka recension is mentioned in *Ashṭādhyāyī :* Pārāśaryeṇa proktamadhīyate pārāśariṇo bhikshavah. Śailālino naṭāh. Bhikshunaṭa - sūtrayoh iti kim. Pārāśaram. Śailālam.[4] Jayāditya in his *Kāśikā* also refers to it.[5]

Śailālī Brāhmaṇa is referred to in the *Āpastamba - śrauta - sūtra* : Samudro vā esha yadahorātrastasyaite gādhe tīrthe yatsandhih tasmātsandhau hotavyam' iti Śailālī - brāhmaṇa bhavati.[6] Devaṇabhaṭṭa in the *Āhnika - kāṇḍa* of *Smṛiti - chandrikā* repeats this quotation of *Āpastamba - śrauta - sūtra*.[7]

Sudarśanāchārya in his *Śruta - prakāśika* commentary on *Śrī-*

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1 4.9 2 2.5

3 4.2.66

4 पाराशर्येण प्रोक्तमधीयते पाराशरिणो भिक्षवः । शैलालिनो नटाः । भिक्षुनटसूत्रयोः इति किम् । पाराशरम् । शैलालम् । 4.3.110

5 6.4.114

6 'समुद्रो वा एष यदहोरात्रस्तस्यैते गाधे तीर्थे यत्सन्धिः तस्मात्सन्धौ होतव्यम्' इति शैलालीब्राह्मणं भवति, 6.4.7

7 p. 425

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bhāshya refers to a lengthy passage from this brāhmaṇa.[1] He refers to this brāhmaṇa in other places, as well.[2] Was Śailālī a recension of the *Rigveda* ?

4. *Parāśara Brāhmaṇa*

Parāśara recension is mentioned as of *Bāshkala - Charaṇa* of the *Rigveda*. An example in the *Mahābhāsya* reads : pārāśarakalpikah.[3] This *kalpa* was certainly of the Parāśara recension of the *Rigveda*.

Kumārila refers to *Aruṇa - parāśara - brāhmaṇa* in his *Tantra - vārttika* : aruṇa - parāśara - śākhā brāhmaṇasya kalparūpatvāt.[4] Possibly, *Aruṇa - parāśara* recension was a sub - recension of *parāśara* recension.[5]

Aruṇaparājī Kalpa is mentioned in *Kāśikā*.[6] Is it a separate recension ?

Aruṇa - parāśara - gotra is mentioned in the *gotra* portion of *Baudhāyana - śrauta - sūtra*.[7]

Did *Yajurveda* have a *parāśara* recension ?

5. *Māshaśarāvī Brāhmaṇa*

Drāhyāyaṇa - śrauta - sūtra refers : 'vāta ā vātu' iti māshaśarāvayah.[8] Dhanvina in his commentary on the same writes : māshaśarāvyo nāma kechichchhākhinah. Vāta ā vātu iti triśam stotriyāmāhuriti.[9]

Pāṇini in his *Gaṇapātha* mentions it.[10] *Nidāna - sūtra* has the

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1 p. 681 2 pp. 909, 910, 1368

3 पाराशरकल्पिकः, 4.2.60

4 अरुणपराशरशाखाब्राह्मणस्य कल्परूपत्वात्, p. 164

5 7.1.8, Mimāṁsā - darśana, Śābara - bhāshya

6 4.2.105 7 p. 468

8 'वात आ वातु' इति माषशरावयः, 8.2.30

9 माषशराव्यो नाम केचिच्छाखिनः। वात आ वातु इति त्रिशं स्तोत्रियामाहुरिति, ibid

10 4.1.9

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readings :

(a) Tasyāh śaśvanmāshaśarāvaya uttare adhīyate. 82.3

(b) 'Vāta ā vātu' iti māshaśarāvayah. 89.17

Was it a recension of *Sāmaveda* ?

6. *Kāpeya Brāhmaṇa*

Kāpeyas had a separate *gotra* from the *Āngirasas* according to *Kāśikā*.[1] Those belonging to the *āngirasa - gotra* were Kāpyas. Patañjala Kāpya mentioned in *Brihadāraṇyaka - upanishad* was of *āngirasa - gotra*.[2] Śaunaka Kāpeya is referred to in *Jaiminīya - upanishad - brāhmaṇa*.[3] The *gotra* of this Kāpeya is mentioned in the *Jaiminīya - Brāhmaṇa*.[4] Kāpeyas are mentioned in *Kaṭha - saṁhitā*[5] and *Paṁchaviṁśa - brāhmaṇa*.[6]

Kāpeya recension and *Kāpeya - Brāhmaṇa* are quoted in *Satyāshāḍa - śrauta - sūtra* :

(a) Nā somayājī saṁnayedatho khalvāhuh kāpeyāh saṁneya-mevāsomayājineti.[7]

(b) Yadi kāpeyī paśvekādaśinī syādabhita.....[8]

(c) Tāmetām Kāpeyā vidustāmatirātracharam ālabheta.....[9]

Kāpeyas are mentioned in *Kāṭhaka - saṁhita*.[10] Did the Kāpeyas have a few very old brāhmaṇas ?

Did this brāhmaṇa belong to a recension of *Sāmaveda*.

7. *Rahasyāmnāya Brāhmaṇa*

Rahasyāmnāya Brāhmaṇa is referred to in *Smṛiti - ratnākara*.[11] It

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1 4.1.107 2 3.3.1
3 3.1.21 4 2.268
5 13.12 6 20.12.5
7 ना सोमयाजी संनयेदथो खल्वाहुः कापेयाः संनेयमेवासोमयाजिनेति, 1.4, p. 102, Vol.1
8 यदि कापेयी पश्वेकादशिनी स्यादभित....., 9.8, p. 983, ibid
9 तामेतां कापेया विदुस्तामतिरात्रचरम् आलभेत्, 9.8, p. 984
10 29.10 11 p. 74

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is not possible to decide to which recension this brāhmaṇa was related.

8. Nirukta Brāhmaṇa

Nirukta Brāhmaṇa is quoted in *Taittirīya - upanishad - bhāshya.*[1] A Nirukta recension is mentioned in *Nyāya - pariśuddhi* by Vedānta - deśika.[2]

9. Anvākhyāna Brāhmaṇa

Dr. Caland had addressed the late Pandit Bhagavad Datta in his letter dated August 11, 1925 : I have discovered the most curious fact, that to our *Vādhūla - sūtra* belongs a special brāhmaṇa, called *Anvākhyāna.* Not only this simple fact but the text itself is of the highest interest. The *Vādhūla - sūtra* pre - supposes the *Taittirīya Brāhmaṇa* (or a text nearly identical with it) and the *Anvākhyāna* contains secondary brāhmaṇas. Dr. Caland published forty six lengthy quotations from *Anvākhyāna Brāhmaṇa* in 1926, in the fourth volume of Acta Orientalia.

10 - 11. Bāshkala Brāhmaṇa and Māṇḍukeya Brāhmaṇa

Bāshkala Brāhmaṇa and *Māṇḍukeya Brāhmaṇa* are referred to on the first page of the list of Manuscripts in the Library of Kavīndrāchārya Sarasvatī.

12 - 13. Trikharvva and Karadvisha Brāhmaṇas

Trikharvva and *Karadvisha* recensions are mentioned by Sāyaṇa.[3] These recensions also possibly had their brāhmaṇas.

References from brāhmaṇas are available in *Āpastamba - śrauta-sūtra, Baudhāyana - dharma - sūtra, Vāsishṭha - dharma - sūtra, Āpastamba -*

1 p. 292
2 pp. 127, 178
3 2.8.3 ; 2.15.4 ; 3.6.4

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dharma - sūtra etc. These references are quoted in the name of Vājasaneya and Bahvṛicha. These references are not traceable in the extant brāhmaṇas of Vājasaneyas or Bahvṛichas. Possibly, *Bahvṛichas* and *Vājasaneya Saṁhitās* had many more brāhmaṇas. Vājasaneyīs had *Mādhyandina Śatapatha, Kāṇva Śatapatha* and *Jābāla Brāhmaṇas*[1] and also a few more, as well. Some of these might have been named as *Śatapatha* or *Shashṭipatha.*

Reference to a brāhmaṇa in *Baudhāyana - dharma - sūtra*[2] appears to be from a lost brāhmaṇa of the Vājasaneyīs as it is very similar to a reading in the *Śatapatha Brāhmaṇa.*[3] The cycle of birth and death is implied in it.

Besides, most of the commentaries refer to readings from lost brāhmaṇas. These explain some of the Vedic dictums. It is a desideratum that all such references should be collected in one place and published for a study by Vedic scholars.

1 See above
2 2.6.8
3 11.5.6.3

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CHAPTER FOUR

CONTEMPORARY SAGES AND RULERS

The brāhmaṇas had been expounded by a large number of sages. Life and works of most of these sages are not known. With the loss of most of the brāhmaṇas, even the names of these sages have been lost. The sages and rulers mentioned in the brāhmaṇas were mostly contemporary i.e., the time gap was not more than two hundred years or three generations. An idea of their works helps to know the period of compilation of the brāhmaṇas. King *Janaka* of Videha had met Śvetaketu Āruṇeya, Somaśushma Sātyayajñī and Yājñavalkya. It is stated in the *Śatapatha Brāhmaṇa* : Janako, ha Vaidehah brāhmaṇairdhāvayadbhih samājagāma. Śvetaketunāruṇeyena, somaśushmeṇa sātyayajñinā, yājñavalkyena.[4] It is evident that :

1. *Janaka*
2. *Śvetaketu Āruṇeya*
3. *Somaśushma Sātyayajñī*, who is also mentioned in : tadu hovācha Sātyayajñih.[2]

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1 जनको ह वैदेहः ब्राह्मणैर्धावयद्भिः समाजगाम । श्वेतकेतुनारुणेयेन, सोमशुष्मेण, सात्ययज्ञिना, याज्ञवल्क्येन, 11.6.2.1, ŚB

2 तदु होवाच सात्ययज्ञिः, 13.5.3.9, ŚB

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4. and *Yājñavalkya* were contemporaries. A genealogy in the *Śatapatha Brāhmaṇa* mentions : tam haitamuddālaka āruṇih, Vājasaneyāya yājñavalkyāyāntevāsina uktvovācha.....[1] i.e., Uddālaka Āruṇī spoke to him for his disciple Vājasaneya Yājñavalkya. This genealogy gives the following list of the teacher and the taught :

5. *Uddālaka Āruṇī*
6. *Vājasaneya Yājñavalkya*
7. *Chūḍa Bhāgavitti*
8. *Jānaki Āyasthūṇa*
9. *Satyakāma Jābāla*

Śvetaketu Āruṇeya was the son of Uddālaka Āruṇī. It is stated in *Chhāndogyopanishad :* Śvetaketurhāruṇeya āsa. Tam ha pitovācha.....[2] *and* Uddālako hāruṇih śvetaketum putramuvācha.....[3] Vājasaneya Yājñavalkya was the disciple of Uddālaka Āruṇī. Śvetaketu being the son of the teacher was like a brother to Yājñavalkya. In the grand meeting organised by Janaka, Uddālaka had put the question to his disciple Yājñavalkya : Atha hainamuddālaka āruṇih prapachchha Yājñavalkyah.[4] He had become a *saṁnyāsī* like Yājñavalkya. It is mentioned in the *Jābāla Upanishad :* Paramahaṁsanāma saṁvartakāruṇih śvetaketuh.[5] A similar reference is available in *Nāradaparivrājakopanishad.*[6]

Madhuka Paiṁgya is also mentioned as Paiṁgya in *Śatapatha*[7] and other *brāhmaṇas :* etaddha sma tadvidvānāha paiṁgya,[8] i. e., thus knowing Paiṁgya spoke. He has also been referred to as Madhuka.[9]

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1 तं हैतमुद्दालक आरुणिः । वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाच..., 14.9.3.15-20; 14.9.4.33, ŚB

2 श्वेतकेतुर्हारुणेय आस । तं ह पितोवाच....., 6.1.1

3 उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच....., 6.8.1

4 अथ हैनमुद्दालक आरुणिः प्रपच्छ याज्ञवल्क्यः, 14.6.7.1, ŚB

5 परमहंसनामसंवर्तकारुणिः श्वेतकेतुः, 6

6 86 7 12.2.2.4; 14.9.3.16, ŚB

8 एतद्ध स्म तद्विद्वानाह पैङ्ग्य, 12.3.1.8, ŚB 9 16.9 KB; 1.24 Bṛihaddevatā.

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Janaka had received sermons from Satyakāma Jābāla. Yājñavalka was listening to the same sermon from Janaka. Janaka states : abravīnme satyakāmo jābālah.[1] The same fact is repeated as : Iti ha smāha satyakāmo Jābālah.[2] *Sudakshiṇa Kshaimī* another contemporary of Satyakāma Jābāla is mentioned in *Jaiminīya Upanished Brāhmaṇa*.[3]

10. Chitta Śailana was a contemporary of king Janaka. It is mentioned in *Jaiminīya Brāhmaṇa* : chitto ha vai śailano janakam vaideham samūde,[4] i.e., Chitta Śailana spoke to Janaka of Videha.

11. Ājātaśatru Bhadrasena was a contemporary of Uddālaka Āruṇī. It is stated in *Śatapatha Brāhmaṇa* : Bhadrasenamājātaśatravam-āruṇirabhichachāra,[5] i.e., Āruṇī had exorcised Bhadrasena, son of Ajātaśatru.

12. Chitra Gārgyāyaṇī[6] had elected Uddālaka to perform his sacrifice. He is mentioned in the *Kaushītakī Upanishad* : Chitro ha vai gārgyāyaṇiryakshyamāṇa āruṇim vavre. Sa ha putram śvetaketum prajigāya yājayeti,[7] i.e., with a desire to perform a sacrifice Chitra Gārgyāyaṇī had elected Āruṇī as a priest. He asked his son Śvetaketu to have the sacrifice performed. His father was Aruṇa Aupaveśī, according to *Śatapatha Brāhmaṇa*[8] and *Maitrāyaṇī Saṁhitā*.[9]

13. Kahola Kaushītaka was a disciple of Uddālaka Āruṇī, as mentioned in *Śāṁkhāyana Āraṇyaka* : Kaholah kaushītakiruddālakā-dāruṇeh.....[10]

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1 अब्रवीन्मे सत्यकामो जाबाला:, 14.6.10.14, ŚB
2 'इति ह स्माह सत्यकामो जाबाल:, 13.5.3.1, ŚB
3 pp. 90 - 91
4 चितो ह वै शैलनो जनकं वैदेहं समूदे, 1.245
5 भद्रसेनमाजातशत्रवमारुणिरभिचचार, 5.5.5.14, ŚB
6 Another reading is gāṁgāyanī. Jaiminī Brāhmaṇa 2.3 reads Gārgyāyaṇī.
7 चित्रो ह वै गार्ग्यायणिर्यक्ष्यमाण आरुणिं वव्रे । स ह पुत्रं श्वेतकेतुं प्रजिगाय याजयेति, 1.1
8 14.9.43.33, ŚB
9 1.4.10; 3.6.4
10 See above p. 21

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14. Hāridrumata Gautama was a teacher of Satyakāma Jābāla. It is stated in *Chhāndogyopanishad* : sa (Satyakāmo Jābālah) ha hāridrumatam gautamametyovācha.[1]

15. Vaiśvāsavya had acted as a priest for Śvetaketu Āruṇeya. *Śatapatha Brāhmaṇa* refers to it as : Śvetaketurhāruṇeyah. Yakshyamāṇa āsa.....Sa hovāchayānneva me Vaiśvāsavyo hoteti.[2]

16. Pravāhaṇa Jaivali, king of Pañchāla, was visited by Śvetaketu Āruṇeya. It is mentioned : Śvetaketurhāruṇeyah pañchālānām samitimeyāya. Tam ha Pravāhaṇo Jaivaliruvācha.[3] Almost a similar reading is available in *Bṛihadāraṇyaka Upanishad*.[4] Medhātithi, in his commentary on *Manusmṛiti*, quotes a passage about Śvetaketu, from a lost brāhmaṇa : Śvetaketurha vā āruṇeyah. Asti me pañchāleshu kshatriyo mitram iti.[5]

17. Śātaparṇeya Dhīra had visited Jābāla. *Śatapatha Brāhmaṇa* has the reference : Dhīro ha śātaparṇeyah. Mahāśālam Jābālamupotsasāda.[6]

18. Aśvidvaya had treated Śvetaketu. Śvetaketu was a celebate at that time. Viśvarūpāchārya in his commentary on *Yājñavalkyasmṛiti* refers to his illness.[7]

19.—20. Śilaka Śālāvatya and *Chaikitāyana Dālbhya* had a discussion with Pravāhaṇa Jaivalī. This debate is referred to in the *Chhāndogyopanishad :* Trayo hodgīthe kuśalā babhūvuh. Śilakah Śālāvatyah. Chaikitāyano Dālbhyah. Pravāhaṇo Jaivalih,[8] i.e., the

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1 स (सत्यकामो जाबालः) ह हारिद्रुमतं गौतममेत्योवाच, 4.4.3

2 श्वेतकेतुर्हारुणेयः यक्ष्यमाण आस ।.....स होवाचयान्नेव मे वैश्वासव्यो होतेति, 10.3.4.1

3 श्वेतकेतुर्हारुणेयः पञ्चालानां समितिमेयाय । तं ह प्रवाहणो जैवलिरुवाच, 5.3.1, Chhāndogyopanishad; 14.9.1.1, ŚB

4 6.2.1

5 श्वेतकेतुर्ह वा आरुणेयः । अस्ति मे पञ्चालेषु क्षत्रियो मित्रम् इति, 3.140

6 धीरो ह शातपर्णेयः । महाशालं जावालमुपोत्ससाद, 10.3.3.1

7 See above p.55

8 त्रयो होद्गीथे कुशला बभूवुः । शिलकः शालावत्यः । चैकितायनो दाल्भ्यः । प्रवाहणो जैवलिः । 6.2.3

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three were expert in the chanting of the *Sāmaveda.* Chaikitayana Dālbhya is mentioned in the *Chhāndogyopanishd.*[1] Dālbhya was living after the Mahābhārata war and the death of Kṛishṇa.[2]

21. Baka Dālbhya was the brother of Chaikitāyana Dālbhya. In *Kāṭhaka - saṁhitā* he is referred to as the son of Dalbha : Naimishyā vai satramāsata ta uthāya saptaviṁśati kurupañchāleshu vatsatarānavanvata tānavako Dālbhirabravīd yūyamevaitān vibhajadhvam.....[3] i.e., the *ṛishis* of Naimisha forest were performing a sacrifice. Baka, son of Dalbha spoke to them. Dālbhi and Dālbhya were the same person. Dālbhi of *Kāṭhaka - saṁhitā* is called Dālbhya in the *Mahābhārata.*[4]

He is mentioned in *Jaiminīya Upanishad Brāhmaṇa.*[5] In *Chhāndogyopanishad,* he is referred to as the *udgātā* of the Naimishīs.[6] According to Pāṇini he was of the Darbha *gotra* and not of Āgrāyaṇa *gotra.*[7]

22. Glāva Maitreya and Baka Dālbhya are mentioned in the *Chhāndogyopanishad* as : Athātah śaucha udgīthah. Taddha bako dālbhyo glāvo vā maitreyah svādhyāyamudvavrāja.[8] He is mentioned in *Shaḍaviṁśa Brāhmaṇa* as well.[9]

23. Maudgalya was the teacher of Glāva Maitreya. The *pūrva bhāga* of *Gopatha Brāhmaṇa* has the reference : Etaddha smaitadvidvānsamekādaśāksham maudgalyam glāvo maitreyo abhyājagām.[10]

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1 1.8.1
2 p. 142, Matsya Purāṇa
3 नैमिष्या वै सत्रमासत त उत्थाय सप्तविंशति कुरुपञ्चालेषु वत्सतरानवन्वत तान्वको दालिभरब्रवीद् यूयमेवैतान् विभजध्वम् इममहं धृतराष्ट्रं वैचित्रवीर्यं गमिष्यामि । 10.6
4 Chapter 41, Śalya - parva
5 1.2.2.3; 4.6.2.2
6 2.13
7 4.1.102, Kāśikā
8 अथातः शौच उद्गीथः । तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्वव्राज, 1.21.1
9 1.4.6
10 एतद्ध स्मैतद्विद्वांसमेकादशाक्षं मौद्गल्यं ग्लावो मैत्रेयोऽभ्याजगाम, 1.31

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24. Keśī Dārbhya appears to be the brother of Chaikitāyana Dālbhya and Baka Dālbhya. It is written in *Kaushītakī Brāhmaṇa* : Keśi ha dārbhyo dīkshito nishasāda.....[1] i.e., Keśī, son of Dārbha was ordained to perform a sacrifice. His mother was the sister of Uchchaiśravā : Uchchaiśravā ha kaupayeyahkauravyo rājā āsa. Tasya ha Keśī Dārbhya pānchālo rājā svasrīya āsa.[2] Perhaps, the dynasty had come to an end with Keśī Dārbhya. The two readings Dārbhya and Dālbhya are on account of the regional difference in pronunciation.[3]

25. Keśī Sātyakāmi had given sermon to Keśī Dārbhya. A reference in *Maitrāyaṇī - saṁhitā* reads : Etaddha sma vā āha Keśī sātyakāmi Keśinam dārbhyam.[4] In the *Taittirīya - saṁhitā* it is stated : keśinam ha dārbhya keśī sātyakāmiruvācha.[5] A similiar reading is available in *Gopatha Brāhmaṇa*.[6]

26. Shaṇḍika Audbhārī had spoken to Keśī Dārbhya : tatah keśī shaṇḍikamaudbhārimabhyavadat.[7]

27. Darbha was the father of the above mentioned Dārbhyas. He is referred to in the *Jaiminīya Brāhmaṇa* : Darbhamu ha vai Śātānīkim pānchālā rājānam santam nāpachāyām chakruh.[8]

28. Sutvā Yājñasena was a contemporary of Keśī Dārbhya. It is stated in *Jaiminīya Brāhmaṇa* : Keśī ha dārbhyo darbhaparṇayordidīkshe. Atha ha sutvā yājñaseno haṁso hiraṇmayo bhūtvā yūpa upaviveśa.[9]

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1 केशी ह दार्भ्यो दीक्षितो निषसाद, 7.5

2 उच्चैश्रवा ह कौप्येय: कौरव्यो राजा आस । तस्य ह केशी दार्भ्य पाञ्चालो राजा स्वस्रीय आस,

3 Rathaprota Dārbhya is mentioned in Maitrāyaṇī - saṁhitā, 2.1.3

4 एतद्ध स्म वा आह केशी सात्यकामि: केशिनं दार्भ्यम्, 1.6.5

5 केशिनं ह दार्भ्य केशी सात्यकामिरुवाच, 2.6.2

6 3.6, pūrva - bhāga

7 तत: केशी षण्डिकमौद्भारिमभ्यवदत, 1.4.12 MS

8 दर्भमु ह वै शातानीकि पाञ्चाला राजानं सन्त नापचायां चक्रु:, 2.100

9 केशी ह दार्भ्यो दर्भपर्णयोर्दिदीक्षे । अथ ह सुत्वा याज्ञसेनो हंसो हिरण्मयो भूत्वा यूप उपविवेश, 2.53

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29. Ahīnas Āśvatthi was the priest of Keśī Dārbhya and Keśī Sātyakāmī. *Jaiminīya Brāhmaṇa* refers to them as : Atha hāhīnasamāśvatthim keśī dārbhyah keśinah sātyakāminah purodhāyā aparurodha. Sa ha sthavirataro ahīnā āsa kumāratarah keśī.[1]

30. Śaunaka Svaidāyana had consultations with Uddālaka Āruṇī. *Śatapatha Brāhmaṇa* throws light on this point : Uddālako hāruṇih..... Hantainam brahmodyamāhvayāmahā iti kena vīreṇeti. Svaidāyaneneti. Śaunako ha svaidāyana āsa.[2] *Pūrva - bhāga* of *Gopatha Brāhmaṇa* has as imilar reference.[3]

31. Śaucheya Prāchīnayogya had gone to meet Uddālaka Āruṇī. *Śatapatha Brāhmaṇa* refers to them : Śaucheya ha prāchinayogyah. Uddālakamāruṇimājagāma brahmodyamagnihotram vividishishyāmīti.[4]

32. Proti Kauśāmbeya Kausurubindi had spent his *brahmacharya* with Uddālaka according to *Śatapatha Brāhmaṇa* : Protirha kauśāmbeyah. Kausurubindiruddālaka āruṇau brahmacharyamuvāsa,[5] A similar reference is available in the *pūrva - bhāga* of *Gopatha Brāhmaṇa* . The reading in the *Śatapatha Brāhmaṇa* is correct and older, as well.

33. Kusurubinda was the father of Proti Kausurubindi. He was the son and disciple of Uddālaka, according to the following reading in *Taittirīya - saṁhitā* : Kusurubinda auddālakirakāmayata.[6] His name is referred to in the *Shaḍviṁśa brāhmaṇa.*[7] Śabara Svāmī, who accepts the brāhmaṇas as the Veda itself, on the basis of this

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1 अथ हाहीनसमाश्वर्त्थि केशी दार्म्यः केशिनः सात्यकामिनः पुरोधाया अपरुरोध । स ह स्थविरतरो ऽहीना आस कुमारतरः केशी, 1.285

2 उद्दालको हारुणिः.....। हन्तैनं ब्रह्मोद्यमाह्वयामहा इति केन वीरेणेति । स्वैदायनेनेति । शौनको ह स्वैदायन आस, 11.4.1.1-2, p. 1157, Vol. 2

3 3.6, p. 38

4 शौचेयो ह प्राचीनयोग्यः उद्दालकमारुणिमाजगाम ब्रह्मोद्यमग्निहोत्रं विविदिषिष्यामीति, 11.5.3.1, p. 1174

5 प्रोतिर्ह कौशाम्बेयः । कौसुरुबिन्दिरुद्दालक आरुणौ ब्रह्मचर्यमुवास, 12.2.2.13, p. 1281

6 कुसुरुबिन्द औद्दालकिरकामयत, 7.2.2, p. 299

7 1.4.16

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reading in the *Taittirīya - saṁhitā*, states that it is a proper noun.[1] *Tāṁḍya Brāhmaṇa* also refers to him : Etena vai kusurubinda auddalakirishṭvā bhūmānamāśnuta.[2] His name is available in the *Jaiminīya Brāhmaṇa* also : Kusurbindo hauddālakissomānāmujjagau.[3]

34. Jīvala Chailaki was a contemporary of Āruṇī, according to a reading in the *Śatapatha Brāhmaṇa* : Tadu hovācha jīvalaśchailakih. Garbhamevāruṇih karoti na prajanayatīti.[4]

35. Prāchīnaśāla Aupamanyava

36. Satyayajña Paulushi

37. Indradyumna Bhāllaveya

38. Janaśārkarākshya and

39. Buḍila Āśvatarāśvi. All these five great sages had gone to meet Uddālaka Āruṇī. It is stated in the *Chhāndogyopanishad :*

Prāchinaśāla aupamanyavah satyayajñah paulushirindradyumno bhāllaveyo janah śārkarākshyo buḍila āśvatarāśvih.....Te ha samvādayām chakruruddālako vai bhagavanto ayamāruṇih sampratīmamātmānam vaiśvānaramabhyeti.[5]

A similar reference in the *Śatapatha Brāhmaṇa* reads :

Atha haite aruṇe aupaveśo samājagmuh. Satyayajñah paulushirmahāśālo jābālo buḍila āśvatarāśvirindradyumno bhāllaveyo janah śārkarākshyah.....Te hochuh. Aśvapatirvā ayam kaikeyah samprati vaiśvānaram veda.[6]

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1 1.1.28

2 एतेन वै कुसुरुबिन्द औद्दालकिरिष्ट्वा भूभानमाश्नुत, 22.15.10

3 कुसुर्बिन्दो हौद्दालकिस्सोमानामुज्जगौ, 1.75

4 तदु हावाच जीवलश्चैलकिः । गर्भमेवारुणिः करोति न प्रजनयतीति, 2.3.1.34, p. 183, Vol. 1

5 प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विः .....। ते ह संवादयां चक्रुरुद्दालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमभ्येति 5.11.1–2

6 हथ हैतेऽरुणे औपवेशो समाजग्मुः । सत्ययज्ञः पौलुषिर्महाशालो जाबालो बुडिल आश्वतराश्विरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यः.....। ते होचुः । अश्वपतिर्वा अयं कैकेयः सम्प्रति वैश्वानरं वेद, 10.6.1.1–2

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Somaśushma, mentioned at serial 3 above, was the son of Satyayajña Paulushi.

Buḍila Āśvatarāśvi had a debate with Janaka, mentioned at serial 1.[1] It is stated : Etaddha vai tajjanako vaidehah. Buḍilamāśvatarāśvimuvācha.[2]

Prāchīnaśāla Aupamanyava of *Chhāndogyopanishad* is Mahāśāla Jābāla of *Śatapatha Brāhmaṇa*. These two names are, perhaps, of one and the same person. It is also stated in the *Śatapatha Brāhmaṇa* : Atha hovācha mahāśālam jābālam. Aupamanyava. The adjective, *aupamanyava*, is common to both the references and confirms that Prāchīnaśāla Aupamanyava is Mahāśāla Jābāla. The name *Prāchīnayogya* mentioned in the *Gopatha - Brāhmaṇa* is of the same person.[3]

40.—41. Jivala Kārīrādi and *Āshāḍa Sāvayasa*[4] were the colleagues of Āruṇī and Indradyumna Bhāllaveya, as :

Athaiteshām mahatām brāhmaṇānām samuditam. Āruṇerjīvalasya kārīrāderāshāḍhasya sāvayasasyendradyumnasya bhāllaveyasyeti. Jīvalaścha ha kārīrādirindradyumnaścha bhāllaveyastāu[5] hāruṇerāchāryasya sabhāga ājagmatuh.....sa hovācha āmāruṇe yatsahaiva brahmacharyamacharāva.[6]

42. Mahārāja Aśvapati was visited by Uddālaka Āruṇī alongwith five sages mentioned at serials 35 - 39. It is stated in *Chhāndogyopanishad* : Tān hovāchāśvapatirvai bhagavanto ayam kaikeyah sampratīmamātmānam vaiśvānaramabhyeti.[7]

43.—44. Barku Vārshṇa and *Priya Jānaśruteya* were also contemporary to Āruṇī. It is mentioned in *Jaiminīya Brāhmaṇa* :

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1 एतद्ध वै तज्जनको वैदेहः । बुडिलमाश्वतराश्विमुवाच, 14.8.15.11

2 अथ होवाच महाशालं जाबालम् । औपमन्यव । 10.6.1.6

3 3.11, pūrva–bhāga

4 तद् होवाचारुणिराषाढ़ं सावयसमुत्सृजमानम्, JB

5 See 2.1.4.6 ŚB

6 अथैतेषां महतां ब्राह्मणानां समुदितम् । आरुणेर्जीवलस्य कारीरादेराषाढस्य सावयसस्येन्द्रद्यु मनस्य भाल्लवेयस्येति । जीवलश्च ह कारीरादिरिन्द्रद्यु म्नश्च भाल्लवेयस्तौ हारुणेराचार्यस्य सभाग आजग्मतुः । .....स होवाचापाढ आमारुणे यत्सहैव ब्रह्मचर्यमचराव, 1.21, JB

7 तान् होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमभ्येति, 5.11.4

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Āruṇirvājasaneyo barkurvāshṇah priyo jānaśruteyo buḍila āśvatarāśvir-vaiyāghrapadya ityete ha pañcha mahābrahmā āsuh. Te hochurjanako vā ayam vaideho agnihotre anuśishṭah.[1]

It is clear that Uddālaka Āruṇī, Yājñavalkya Vājasaneya, Barkuvārshṇa, Priya Jānaśruteya and Buḍila Āśvatarāśvi were all contemporary of King Janaka of Videha.

It has already been stated that Buḍila Āśvatarāśvi is mentioned in *Aitareya Brāhmaṇa.*[2] The reference from the *Jaiminīya Brāhmaṇa* makes him a contemporary of Āruṇī.

45. Khargala

46. Udbhāra

47. Gaṁgina Rāhakshita and

48. Lushākapi Khārgali were contemporary to Keśī Sātyakāmi, mentioned at serial 28. He is referred to in the *Jaiminīya Brāhmaṇa* :

Athaisha Parikrīh. Khaṇḍikaścha haudbhārih Keśī cha dārbhyah pañchāleshu paspṛidhāte. Sa ha khaṇḍikah keśīnamabhi-prajighāya.....Tasya haite brāhmaṇāh āsuh. Ahīnā āśvatthih keśī sātyakāmirgaṁginā rāhakshito lushākapih khārgaliriti.[3]

Khaṇḍika Audbhāri mentioned here is Shaṇḍika Audbhāri mentioned at serial 37.

49. Sudakshiṇa Kshaimi was a contemporary of king Janaka of Videha. *Jaiminīya Brāhmaṇa* refers to him as :

Tena haitena janako vaideha itya kshamchakre. Tam ha brāhmaṇā

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1 आरुणिर्वाजसनेयो बर्कुर्वार्ष्ण: प्रियो जानश्रुतेयो बुडिल आश्वतराश्विर्वैयाघ्रपद्य इत्येते ह पञ्च महाब्रह्मा आसु: । ते होचुर्जनको वा अयं वैदेहोऽग्निहोत्रेऽनुशिष्ट:, 2.22

2 See above p; 6.30 AB

3 अथैष परिक्री: । खण्डिकश्च हौद्भारि: केशी च दार्भ्य: पञ्चालेषु परपृधाते । स ह खण्डिक: केशिनम-भिप्रजिघाय ।.....तस्य हैते ब्राह्मणा: आसु: । अहीना आश्वत्थि केशी सात्यकामिर्गङ्गिना राहक्षितो लुषाकपि: खार्गलिरिति । 2.122

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abhito nisheduh. Sa ha paprachchha—ka stoma iti. Sa hovācha sudakshiṇah kshaimih.[1]

50. Hiraṇmaya Śakuna was a colleague of Keśī Dārbhya. *Kaushītakī Brāhmaṇa* has the reference :

Keśī ha dārbhyo dīkshito nishasāda, tam ha hiraṇmayah śakuna āpatyovācha.[2]

51. Śikhaṇḍī Yājñasena was the brother of *Sutvā Yājñasena.* Yājñasena was the second name or title of king Drupada of Pañchāla, and he was their father. Sutvā Yājñasena is mentioned in *Jaiminīya Brāhmaṇa.*[3]

52.—53. Āsola Vārshṇivṛiddha and *Iṭan Kāvya* were the colleagues of Śikhaṇḍī Yājñasena. It is mentioned in *Kaushītakī Brāhmaṇa :*

Sa ha sa āsa. Ulo vā vārshṇavṛiddha iṭanvā kāvyah śikhaṇḍī vā yājñasenah. Yo vā sa āsa sa sa āsa.[4]

54. Gauśla was a contemporary of Buḍila Aśvatarāśvi. *Aitareya Brāhmaṇa* refers as :

Sa ha bulila āśvatarāśvirvaiśvajito hota sannikshāmchakre.....taddha tathā śasyamāne gauśla ājagāma.[5]

Gauśla and Gauśra are similar names. Madhuka Paiṁgya was a contemporary of Gauśra. It is stated in *Kaushītakī Brāhmaṇa :* Kim devatyah soma iti madhuko gauśra prapachchha.[6]

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1 तेन हैतेन जनको वैदेह इत्य क्षां चक्रे । तं ह ब्राह्मणा अभितो निषेदुः । स ह पप्रच्छ—क स्तोम इति । स होवाच सुदक्षिणः क्षैमिः । 2.113

2 केशी ह दार्भ्यो दीक्षितो निषसाद । तं ह हिरण्मयः शकुन आपत्योवाच, 7.4

3 2.53

4 स ह स आस । उलो वा वार्ष्णवृद्ध इटन्वा काव्यः शिखण्डी वा याज्ञसेनः । यो वा स आस स स आस, 7.5

5 स ह बुलिल आश्वतराश्विर्वैश्वजितो होता सन्नीक्षांचक्रे.....तद्ध तथा शस्यमाने गौश्ल आजगाम, 6.30, AB

6 किं देवत्यः सोम इति मधुको गौश्रं प्रपच्छ, 16.9

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55. *Galunā Ārkshākāyaṇa* was a contemporary of Āruṇī. It has been mentioned : Tā haitā galunā ārkshākāyaṇah śālāpatya āruṇeradhijage.[1]

56. *Brahmadatta Chaikitāneya* was a colleague of Galunā Ārkshkāyaṇa *and*

57. *King Brahmadatta Prāsenajita* was his contemporary. It is referred to in the *Jaiminiya Brāhmaṇa* :

Taddha tathā gāyantam brahmdattam chaikitāneyam galunā ārkshākāyaṇo anavyājahāra. .....Atha ha brhamadatta chaikitāneyam brahmadattah prāsenajitah kausalyo rājā puro dadhe.[2]

58. *Upakosala Kāmalāyana* was the disciple of Satyakāma Jābāla. *Chhāndyogopanishad* has the reference : Upakosalo ha vai kāmalāyanah satyakāme jābāle brahmacharyamuvāsa.[3]

Many more names could be added to this list. All these *āchāryas* well versed in the Veda and embodiment of truth were contemporary of many kings. Pulusha, Ajātaśatru, Śatānīka had belonged to the first; Uddālaka, Satyayajña, Bhadrasena, Hāridrumata Gautama, Jīvala, Darbha, Maudgalya, Yajñasena Śaunaka Svaidāyana and Śaucheya Prāchīna Yogya to the second and the remaining kings and *āchāryas* had belonged to the third generation.

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1 ता हैता गलुना आर्क्षकायण: शालापत्य आरुणेरधिजगे, 1.316

2 तद्ध तथा गायन्तं ब्रह्मदत्तं चैकितानेयं गलुना आर्क्षकायणोऽनव्याजहार ।.....अथ ह ब्रह्मदत्तं चैकितानेयं ब्रह्मदत्तं प्रासेनजित: कौसल्यो राजा पुरो दधे, 1.337—338

3 उपकोसलो ह वै कामलायन: सत्यकामे जाबाले ब्रह्मचर्यमुवास, 4.10.1

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CHAPTER FIVE

PERIOD OF THEIR COMPILATION

The basic subject matter of the brāhmaṇas dates back to the hoary past. The known primoridal exponent of the brāhmiaṇas was *Brahmā* or *Svayambhu Brahma* accordimg to the *Vaṁśa-brāhmaṇas* mentioned in the *Śatapatha Brāhmaṇa*[1] and *Bṛihadāraṇyaka Upanishad.*[2] The *Prajāpati,* Manu and other sages had propounded major portion of the brāhmaṇas. In the *Chārāyaṇīya Mantrārshādhyāya* it is stated : ādhānam brāhmaṇam prajāpateh. Ishṭibrāhmaṇāni prajāpateh.[3] *Kāṭhaka-saṁhitā* has another similar quotation: āpo vā idam niramṛijan. Sa manurevodaśishyata. Sa etāmishṭimapaśyattāmaharattayāyajata...[4] *Taittirīya-saṁhitā* has a similar reference.[5] Many more sages have been expounding the subject matter now available in the various brāhmaṇas. Kṛishṇa Dvaipāyana Veda Vyāsa and his disciples had compiled the brāhmaṇas at the time of the *Mahābhārata* or at the end of the *Dvāpara-yuga* or the beginning of *Kali-yuga.* The *Mahābhārata* period, in general, denotes, a period of hundred years before

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1 10.6.5.9; 14.4.3.28

2 4.6.3; 6.5.4

3 आधानं ब्राह्मणं प्रजापतेः । इष्टि ब्राह्मणानि प्रजापतेः, 9.11

4 आपो वा इदं निरमृजन् । । स मनुरेवोदशिष्यत । स एतामिष्टिमपश्यत्तामाहरत्तयायजत... 1.2

5 3.1.9.30

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and after the *Mahābhārata* war. Śaṁkara in his commentary on *Brahma sūtra* writes : Tathā hi—apāntaratamānāma vedāchāryah purāṇarshirvishṇuniyogātkalidvāparayoh saṁdhau kṛishṇa-dvaipāyanah saṁbabhūveti smaranti,[1] i. e., the period of Kṛishṇa-Dvaipāyana Veda-Vyāsa is the conjunction of *Dvāpara* and *Kali yugas*.

A. *Śatapatha* and other brāhmaṇas mention the names of historical personages of a slightly earlier period than the *Mahābhārata*. It is mentioned in the *Śatapatha Brāhmaṇa :*

(a) Tena haitena bharato dauhshantirīje.....Tadetad gāthayābhigītam—
Ashṭāsaptatim bharato dauhshantiryamunāmanu,[2]
gangāyām vṛitraghne abandhnāt panchapanchāśatam hayāniti.11.

(b) Śakuntalā nāḍapityapsarā bharatam dadhe.....13.

(c) Mahadadya bharatasya na pūrve nāpare janāh,
divam martya iva bāhubhyānnodāpuh pancha mānavā iti.14.

(d) Śatānīkah samantāsu medhyam sātrājito hayam,
ādatta yajñam kāśīnām bharatah satvatāmiveti. 21.[3]

Aitareya Brāhmaṇa has a similar reference:

Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā māmateyo bharatam dauhshantimabhishishecha.....Tadapyete ślokā abhigītāh.

Hiraṇyena parīvṛitān kṛishṇān śukladato mṛigān,
Mashṇāre bharato adadāchchhatam badvānim sapta cha.
Bharatasyaisha Daushyanteragnih sāchiguṇe chitah,
yasminsahasram brāhmaṇā badvaśo gā vibhejire.
Ashṭāsaptatim bharato Dauhshantiryamunāmanu,

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1 तथा हि—अपान्तरतमानाम वेदाचार्यः पुराणर्षिर्विष्णुनियोगात्कलिद्वापरयोः संधौ कृष्णद्वैपायनः संबभूवेति स्मरन्ति, 3.3.32

2 Compare with 88.8, Vana-parva

3 (क) तेन हैतेन भरतो दौःषन्तिरीजे.....। तदेतद् गाथयाभिगीतम्—
अष्टासप्तति भरतो दौःषन्तिर्यमुनामनु । गाङ्गयां वृत्रघ्नेऽबन्धनात् पञ्चाशतंहयानिति .11.
(ख) शकुन्तला नाडपित्यप्सरा भरतं दधे... .13.
(ग) महदद्य भरतस्य न पूर्वे नापरे जनाः । दिवं मर्त्य इव बाहुभ्यान्नोदापुः पञ्च मानवा इति .14.
(घ) शतानीकः समन्तासु मेध्यं सात्राजितो हयम् । आदत्त यज्ञं काशीनां भरतः सत्वतामिवेति .21.
13.5.4, p. 1363, 1364, ŚB

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gangāyām vṛitraghne abadhnāt panchapanchāśatam hayān.
Trayastriṁśachchhatam rājā aśvān badhvāya medhyān,
dauhsantiratyagādrājño māyām māyāvattarah.
Mahākarma bharatasya na pūrve nāpare janāh,
divam martya iva hastābhyām nodāpuh pancha mānavāh iti.[1]

The names of Daushyanti Bharata, Śatānīka and Śakuntalā, mentioned in these *gāthās*, or *yajña-gāthās*,[2] are of those persons who had existed slightly earlier than *Mahābhārata* period. It is, therefore, apt to accept that *Śatapatha* and other brāhmaṇas were compiled later than these historical personages.

Contrarily, it could be stated that these names are not of historical persons but denote a metaphysical meaning through their derivative roots. Morever, these are not proper nouns, but are common names of Dushyanta, Bharata etc., who had existed in various *kalpas*. These represent a class name in general like those of *gau*, *aśva purusha*, *hasti* etc. Mention of such names in the brāhmaṇas, as such, is not an evidence to prove, that the brāhmaṇa works were compiled during the *Mahābhārata* period.

On the other hand, it has to be stated that these *gāthās* or *vajña-gāthās* quoted above were sung by human beings. Corroborative evidence shall be discussed in a later chapter. The writings of the human beings cannot be compared to *śruti* and such a meaning is

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1 एतेन ह वा ऐन्द्रेण महाभिषेकेण दीर्घतमा मामतेयो भरतं दौःषन्तिमभिषिषेच ।.....तदप्येते श्लोका अभिगीताः ।

हिरण्येन परीवृतान् कृष्णान् शुक्लदतो मृगान् । मण्डारे भरतोऽददाच्छतं बद्धानि सप्त च ॥
भरतस्यैष दौष्यन्तेरग्निः साचिगुणे चितः । यस्मिन्सहस्रं ब्राह्मणा बद्धशो गा विभेजिरे ॥
अष्टासप्ततिं भरतो दौःषन्तिर्यमुनामनु । गङ्गायां वृत्रघ्नेऽबध्नात् पञ्चपञ्चाशतं हयान् ।
त्रयस्त्रिंशच्छतं राजाऽश्वान् बध्वाय मेध्यान् । दौःषन्तिरत्यगाद्राज्ञो मायां मायावत्तरः ॥
महाकर्म भरतस्य न पूर्वे नापरे जनाः । दिवं मर्त्य इव हस्ताभ्यां नोदापुः पञ्च मानवाः इति ॥
8.23, p. 230, AB, Aufrecht, Bonn, 1879

2 A śloka in 8.23 Aitareya Brāhmaṇa, is gāthā in 13.5.4.14 Śatapatha Brāhmaṇa; a śloka in 1.258 Jaiminīya Brāhmaṇa, is yajña-gāthā in Aitareya Brāhmaṇa; so these are synonyms.

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nothing but imagignation. The *saṁhitās* cannot be equated with the works of the human beings.

Duhshyanta, Bharata and other words are not common nouns. Those who accept *Viśvāmitra* and other words as common names, admit their such mention only in the Vedas revealed to super-humans and not in brāhmaṇas.

Besides, the brāhmaṇas mention the names of a number of persons who had flourished a little earlier to the *Mahābhārata* period. *Śatapatha Brāhmaṇa* mentions such names as :

(i) Etena hendroto daivāpah śaunakah. Janamejayam Pārikshitam yājayām chakāra.....[1]

(ii) Tadetad gāthayābhigītam—
Āsandīvatī dhānyādam rukmiṇam haritasrajam,
abadhnādaśvam sāramgam devebhyo janamejayah. Iti. 13.5.4.2.[1]

Aitareya Brāhmaṇa has a similar reference :

(i) Etena ha vā aindreṇa mahābhishekeṇa turah kāvasheyo[2] janamejayam[3] pārikshitamabhishishecha.....Tadeshābhi yajña-gāthāgīyate—
Āsandīvati dhānyādam rukmiṇam haritasrajam,
aśvam babandha sāramgam devebhyo janamejayah. Iti. 8.21.[4]

Pārikshita Janamejaya mentioned here appears to have flourished earlier than his namesake who was the successor of the Pāṇḍavas. It is mentioned in chapter 146 of Śānti-parva of the *Mahābhārata :*

(i) Atra te vartayishyāmi purāṇamṛishisaṁstutam,
Indrotah śaunako[5] vipro yadāha janamejayam. 2.[6]

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1 (क) एतेन हेन्द्रोतो दैवापः शौनकः। जनमेजयं पारिक्षितं याजयां चकार.....13.5.4.1
(ख) तदेतद्गाथयाभिगीतम्—
आसन्दीवति धान्यादँ रुक्मिणं हरितस्रजम्। अवघ्नादश्वं सारंगं देवेभ्यो जनमेजयः॥ इति॥

2 Turah Kāvasheya mentioned here is also mentioned in 9.5.2.15, ŚB

3 This Janamejaya is mentioned in AB 7.27 and 7.34

4 (क) एतेन ह वा ऐन्द्रेण महाभिषेकेण तुरः कावषेयो जनमेजयं पारिक्षितमभिषिषेच।.....
तदेषाभि यज्ञगाथा गीयते—
आसंदीवति धान्यादं रुक्मिणं हरितस्रजम्। अश्वं बबंध सारंगं देवेभ्यो जनमेजयः॥ इति॥

5 Indrota Śaunaka is mentioned in ŚB 13.5.3.5

6 अत्र ते वर्तयिष्यामि पुराणमृषिसंस्तुम्। इन्द्रोतः शौनको विप्रो यदाह जनमेजयम्॥

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(ii) Āsidrājā mahāvīryah pārikshijjanamejayah. 3.[1]

(iii) Evamuktvā tu rājānamindroto janamejayam,
yājayāmāsa vidhivad vājimedhena śaunakah. 34.[2]

Here, Bhīshma addressing Yudhishṭhira mentions king Parīkshita Janamejaya, who, therefore would have flourished earlier to them. King Parīkshita is mentioned in *Atharva-veda*.[3] He is called *Kauravya*. Does this mean that *Atharva-veda* is posterior to the *Mahābhārata?* The name Parīkshita is mentioned in the *kuntāpa-sūktas*. These *sūktas* do not from part of the main *Atharva-veda-saṁhitā*. *Pada-pāṭha* of these *sūktas* is also not available. These are treated as inter-polations in the *anukramaṇikā*. Mere mention of the word *Parīkshita* in this *sūkta* does not imply that the *saṁhitā* was posterior to the *Mahābhārata*. On the other hand, the meaning of the word is *samvatsara* and *agni*. Similarly, a king is not mentioned in *Aitareya Brāhmaṇa*[4] and *Gopatha Brāhmaṇa*.[5]

Other evidence to prove that the brāhmaṇas were compiled during the *Mahābhārata* period is as follows :

A. It is mentioned in chapter 57 of Ādi-parva of Mahābhārata,
Brahmaṇā brāhmaṇānām cha tathānugrahakāṁkshayā,
vivyāsa vedān yasmāt sa yasmādvyāsa iti smṛitah. 73
Vedānadhyāpayāmāsa mahābhāratapaṁchamān,
Sumantum jaiminim pailam śukam chaiva svamātmajam. 74
Prabhurvarishṭho varado vaiśampāyanameva cha,
samhitāstaih pṛithaktvena bhāratasya prakāśitāh. 75

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1 आसीद्राजा महावीर्यः पारिक्षिज्जनमेजयः । Śānti-parva, verse3, ibid

2 एवमुक्त्वा तु राजानमिन्द्रोतो जनमेजयम् ।
याजयामास विधिवद् वाजिमेधेन शौनकः ॥ Verse 34, chapter 149, ibid

3 20. 127. 7-10

4 6.32

5 6.12, Uttara-bhāga

6 ब्रह्मणा ब्राह्मणानां च तथानुग्रहकाङ्क्षया । विव्यास वेदान् यस्मात् स यस्माद्व्यास इति स्मृतः .73.
वेदानध्यापयामास महाभारतपञ्चमान् । सुमन्तुं जैमिनिं पैलं शुकं चैव स्वमात्मजम् .74.
प्रभुर्वरिष्ठो वरदो वैशम्पायनमेव च । संहितास्तैः पृथक्त्वेन भारतस्य प्रकाशितः .75.

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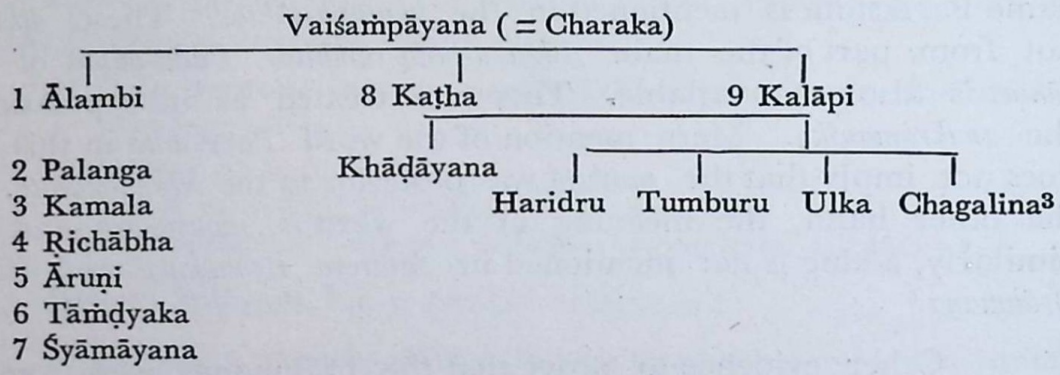
Veda Vyāsa had four disciples, Sumantu, Jaimini, Vaiśampāyana and Paila. These four had a special study of the Vedas. It is mentioned in the *Kāśikā* : Vaiśaṁpāyanāntevāsinah nava.....Charakah iti vaiśaṁpāyanasyākhyā, tatsaṁbandhena sarve tadantevāsinaścharakā ityuchyante.[1] Patañjali writes in his *Mahābhāshya* : Vaiśaṁpāyanāntevāsī kaṭhah. Kaṭhāntevāsī khāḍāyanah. Vaiśaṁpāyanāntevāsī kalāpī.[2] Genealogy of the disciples is as follows :



According to *Mahābhāshya* 1–3 are *prāchya*, 4–6 are *udīchya* and 7–9 are *Mādhyama*.[4] Hāridraviṇa,[5] Taumburaviṇa and Āruṇina are mentioned in *Kāśikā*.[6] They were exponents of the brāhmaṇas as stated in the *Mahābhāshya*.[7] Since the available brāhmaṇas were expounded by Veda

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1 वैशंपायनान्तेवासिनः नव ।..... चरकः इति वैशंपायनस्याख्या, तस्संबन्धेन सर्वे तदन्तेवासिनश्चरका इत्युच्यन्ते । 4.3.104

2 वैशंपायनान्तेवासी कठः । कठान्तेवासी खाडायनः । वैशंपायनान्तेवासी कलापी । ibid, vārttika 2

3 Chhāndogyopanishad published by S.K. Belvalkar in Four Unpublished Upanisadic Texts, 1925, appears to be of this ṛishi. A brāhmaṇa expounded by this ṛishi is mentioned by Pāṇini in the aphorism 4.3.109. A sūtra from Chhāgaleya-śrauta-sūtra is quoted in Śāmkhāyana,-śrauta-bhāshya 6.1.7. See p. 65 above.

4 4.2.138

5 A saṁhitā and brāhmaṇa by Hāridravika is referred to in the Nirukta 10.5, as : yadarodīt tadrudrasya rudratvam iti hāridravikam. See p. 63 above.

6 4.3.104; Vāyu-purāṇa 60. 7-9, slightly differs.

7 4. 2. 104

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Vyāsa and his disciples who had flourished during the *Mahābhārata* period, the period of the brāhmaṇas is also the same.

The *Śānti-parva* of the *Mahābhārata* has another evidence[1] :

Vivikte paravatatate pārāśaryo mahātapah,
vedānadhyāpayāmāsa vyāsah śishyān mahātapāh. 23.
Sumantum cha mahābhāgam vaiśampāyanameva cha,
jaiminim cha mahāprājñam pailam chāpi tapasvinam. 27.

It is clear that Sumantu and others were the disciples of Pārāśarya Vyāsa. They all had expounded the brāhmaṇas towards the end of the *Dvāpara-yuga*.

B. Yājñavalkya had also belonged to the Mahābhārata period as evident from verses in the *Sabhā-parva*[2] :

Bako dālbhyah sthūlaśirāh kṛishṇadvaipāyanah śukah,
sumanturjaiminih pailo vyāsaśishyastathā vayam. 9.
Tittirıryājñavalkyaścha sasuto romaharshaṇah.

Baka Dālbhya, Sthūlaśira, Kṛishṇa Dvaipāyana, Śuka, Sumantu, Jaimini, Paila, Tittiri, Yājñavalkya were the gems of the court of king Yudhishṭhira. According to Jayāditya, *Śatapatha Brāhmaṇa* was expounded by Yājñavalkya.[3] Here, Jayāditya differs with Patañjali,[4] as he had some other ancient *ākhyāna* to depend upon. The sub-divisions of the *brāhmaṇas* were also called brāhmaṇas. Most of the minor brāhmaṇas in the *Śatapatha Brāhmaṇa* are very old and were

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1 विविक्ते पर्वततटे पाराशर्यो महातपः । वेदानध्यापयामास व्यासः शिष्यान् महातपाः. 23.
सुमन्तुं च महाभागं वैशंपायनमेव च । जैमिनिं च महाप्राज्ञं पैलं चापि तपस्विनम्. 27.
chapter 314

2 बको दाल्भ्यः स्थूलशिराः कृष्णद्वैपायनः शुकः । सुमन्तुर्जैमिनिः पैलो व्यासशिष्यास्तथा वयम्. 9.
तित्तिरर्याज्ञवल्क्यश्च ससुतो रोमहर्षणः । chapter 4

3 4.3.105, see above p. 14

4 see p. 58. Ṛigveda para Vyākhyāna, Bhagavad Datta

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expounded by Prajāpati and other sages. As compared to these, the brāhmaṇas expounded by Yājñavalkya are later. The *ākhyāna* does not refer to the complete *Śatapatha Brāhmaṇa,* but to the sud-divisions. *Śatapatha Brāhmaṇa* was expounded along with *Bhāllavī, Śātyāyana* and *Aitareya Brāhmaṇas*. Mahidāsa, the exponent of *Aitareya Brāhmaṇa* is slightly posterior to Sumantu and others. The same conclusion is deduced from *Āśvalāyana-gṛihya–sūtra*.[1] Yājñavalkya being their colleague, the *Śatapatha Brāhmaṇa* expounded by him belonged to the same period. Bulila Āśvatarāśvi a contemporary of Yājñavalkya is referred to in *Aitareya Brāhmaṇa,*[2] therefore, it is of the same period or a little later.

Yājñavalkya had a discussion with Daivarāti Janaka,[3] who was also known as Daivarāti Bṛihadratha Janaka.[4] According to an opinion this Janaka had long preceded Sīradhvaja Janaka, father of Queen Sītā. Could it be that Daivarāti Janaka of *Mahābhārata* was different from his namesake mentioned in the *Rāmāyaṇa ?* Daivarāti Janaka of the *Mahābhārata* had a discussion with Śuka. Bhīshma had been apprised of the deductions of the discussion by Daivarāti himself.[5]

C. Internal evidence in the *Śatapatha Brāhmaṇa* substantiates that the brāhmaṇa was expounded during the *Mahābhārata* period :

(a) Atha pṛishadājyam tadu ha charakādhvaryavah pṛishadājyamevāgre abhidhārayanti prāṇah pṛishadājyamiti vadantastadu ha Yājñavalkyam charakādhvaryuranuvyājahāra.[6]

(b) Ta a u ha charakāh. Nānaiva mantrābhyām juhvati prāṇodānau vā

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1 3.4.4

2 6.30

3 Verses 3-4, chapter 298, Śānti-parva, Mahābhārata, Poona ed; Verses 2, 22, 23, chapter 306, ibid.

4 Verse 6, sarga 71, Bāla-kāṇḍa, 2nd ed. Madras, 1958

5 Verse 105, chapter 306, Śanti-parva

6 अथ पृषदाज्यं तदु ह चरकाध्वर्यव: पृषदाज्यमेवाग्रेऽभिधारयन्ति प्राण: पृषदाज्यमिति वदन्तस्तदु ह याज्ञवल्क्यं चरकाध्वर्युरनुव्याजहार। 3.8.2.24, p. 382

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asyaitau nānāvīryau prāṇodanau kurma iti vadantastadu tāthā na kuryāt.[1]

(c) Yadi tam charakebhyo vā yato vānubrabīt.[2]

(d) Tadu ha charakādhvaryavo vigṛihṇanti.[3]

(e) Prājāpatyām charakā ālabhante.[4]

(f) Iti ha smā āha māhitthiryam charakāh prājāpatye paśāvāhuriti[5]

(g) Tadu ha charakādhvaryavah.[6]

Charaka and *charakādhvaryu* mentioned in the above references are the disciples of Vaiśaṁpāyana. Dr. Caland in his introduction to the *Kāṇva Śatapatha Brāhmaṇa* has discussed in detail these references.[7] A reference in the *Vāyu-purāṇa* further corroborates it : brahmahatyā tu yaiśchīrṇā charaṇāchcharakāh smṛitāh. Vaiśaṁpāyanaśishyāste charakāh samudāhṛitāh.[8] Charaka-Vaiśaṁpāyana belonged to the *Mahābhārata* period and a work referring to his disciples cannot be anterior to that period.

D. The memorable discussion between Yājñavalkya and other *ṛishis* in the court of king Janaka is narrated in the *Śatapatha Brāhmaṇa*.[9] A question by Yājñavalkya could not be replied by one of the *ṛishis* named Vidagdha Śākalya,[10] whose head, therefore, had fallen.[11] Śākalya was the famous *āchārya* of the *Ṛigveda* and foremost

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1 ता ऽउ ह चरकाः । नानैव मन्त्राभ्यां । जुह्वति प्राणोदानौ नानावीर्यौ प्राणोदानौ कुर्म इति वदन्तस्तदु तथा न कुर्यात् । 4.1.2.19, p. 427

2 यदि तं चरकेभ्यो वा यतो वानुब्रवीत् । 4.2.4.1, p. 452

3 तदु ह चरकाध्वर्यवो विगृह्णन्ति । 4.2.3.15, p. 451

4 प्राजापत्यं चरका आलभन्ते । 6.2.2.1, p. 667

5 इति ह स्माऽऽह माहित्थिर्यं चरकाः प्राजापत्ये पशावाहुरिति । 6.2.2.10, p. 668

6 तदु ह चरकाध्वर्यवः । 8.1.3.7, p. 862, see introduction, p. 92, Kāṇva Śatapatha

7 p. 99

8 ब्रह्महत्या तु यैश्चीर्णा चरणाच्चरकाः स्मृताः । वैशंपायनशिष्यास्ते चरकाः समुदाहृताः, pūrva chapter 62. 23.

9 Kāṇḍas 11-14

10 11.4.6.3, ŚB

11 14.5.7.28, ŚB

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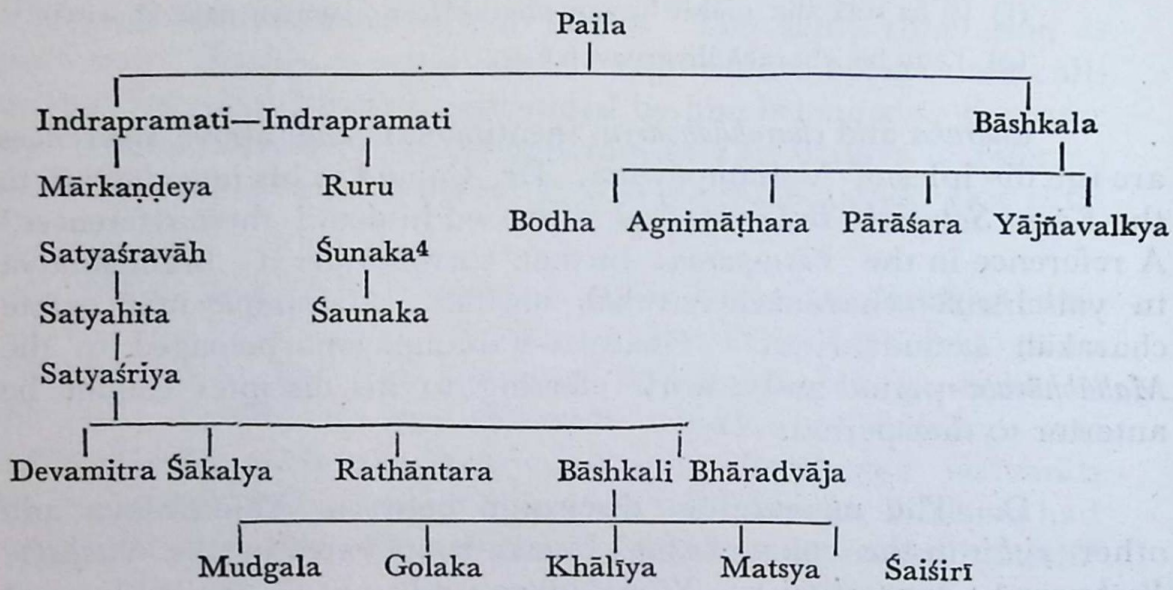
among the *padakāras*.[1] He was better known as Devamitra Śākalya. His discussion with *Brahmavāhasuta* Yājñavalkya[2] is also mentioned in the Vāyu-purāṇa,[3] according to which the following genealogy of the teachers and the disciples is available :



Śākalya and others being the disciples of Paila all belonged to the *Mahābhārata* period. As he had a discussion with Yājñavalkya, the latter as well as the brāhmaṇa propounded by him belong to the same period.

E. Baka Dālbhya, Vichitravīrya and Dhṛitarāshṭra are mentioned in the *Kāṭhaka-saṁhitā* : Naimishyā vai satramāsata ta uthāya saptaviṁśatim kurupañchāleshu vatsatarānavanvata tānbako dālbhirabravīdyūyamevaitān vibhajadhvamimamaham dhṛitarāshṭram vaichit-

1 पदवित्तम:, Vāyupurāṇa pūrva 60.63

2 60.41, ibid

3 60,32–60, ibid

4 8.64, Anuśasana–parva, Mahābhārata, Poona ed.

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ravīryam gamishyāmi.[1] This story is narrated in the *Mahābhārata* also :

Yayau rājaṁstatto rāmo bakasyāśramamantikāt,
yatra tepe tapastīvram dālbhyo baka iti śrutih.[2] 32.

i.e., O ! king, then Balarāma went near the hermitage of Baka. According to *śruti*, here, Dālbhya Baka had practised hard penance. In the same *parva*[3] it is stated :

Yatra dālbhyo bako rājanpaśvarthe sumahātapāh,
juhāva dhṛitarāshṭrasya rāshṭram kopasamanvitah.1.
.....
Tānabravīdbako dālbhyo vibhajadhvam paśūniti. 5.

Kāṭhaka–saṁhitā mentions Dhṛitarāshṭra, son of Vichitravīrya, of *Mahābhārata* fame. So the *saṁhitā* and the related *brāhmaṇa* were propounded during the same period. Baka Dālbhya was living when Yudhishṭhira was ruling.[4] In the *Vana-parva* it is stated[5] :

Athābravīdbako dālbhyo dharmarājam yudhishṭhiram,
saṁdhyām kaunteyamāsinamṛishibhih parivāritam.5

The average life span of the *ṛishis* used to be from hundred to three or four hundred years.[6] They were known as *dīrghajīvi* according to *Manusmṛiti* : ṛishayo dīrghasañdhyatvāt dirghamāyuravāpnuyuh.[7] Baka Dālbhya who was living during the rule of Yudhishṭhira, also had discussion with his predecessor Dhritarāshṭra, son of Vichitravīrya.

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1 नैमिष्या वै सत्रमासत त उत्थाय सप्तविंशति कुरुपञ्चालेषु वत्सतरानवन्वत तान्बको दालिभरब्रवीद्यू यमेवैतान् विभजध्वमिममहं धृतराष्ट्रं वैचित्रवीर्यं गमिष्यामि । 10. 6

2 ययौ राजंस्ततो रामो बकस्याश्रममन्तिकात् ।
तत्र तेपे तपस्तीव्रं दाल्भ्यो बक इति श्रुतिः ॥32॥ chapter 39, Śalya-parva

3 यत्र दाल्भ्यो बको राजन्पश्वर्थे सुमहातपाः । जुहाव धृतराष्ट्रस्य राष्ट्रं कोपसमन्वितः ॥ 1 ॥
.....तानब्रवीद्बको दाल्भ्यो विभजध्वं पशूनिति ॥5॥ chapter 40

4 Chhāndogyopanishad 1.12.1 mentions him. JUB 1.3.9; 4.7.2 also mention him.

5 अथाब्रवीद्बको दाल्भ्यो धर्मराजं युधिष्ठिरम् । सन्ध्यां कौन्तेयमासीनमृषिभिः परिवारितम् । 27.5

6 अपि हि भूयांसि शताद्वर्षेभ्यः पुरुषो जीवति, 1.9.3.19, ŚB

7 ऋषयो दीर्घसन्ध्यत्वात् दीर्घमायुरवाप्नुयुः, 4.94

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His long narration in the *Kaṭha—saṁhitā* implies that the related brāhmaṇa was compiled during the *Mahābhārata* period. Most of the brāhmaṇas were compiled during the same period.

It has already been stated that Baka Dālbhya was a contemporary of Yājnavalkya.[1]

Life span was reduced to hundred years when Patañjali lived. He writes : kim punaradyatve yah sarvathā chiram jīvati sa varshaśatam jīvati.[2] Kātyāyana also writes : sahasrasaṁvatsaramamanushyāṇāmasaṁbhavāt[3] *and* nādarśanāt.[4]

F. It is stated in *Kāṭhak–saṁhitā* that the son of Bhīmasena had addressed Divodāsa (Uddālaka) Āruṇī : divodāso bhaimasenirāruṇimuvācha.[5] Uddālaka was a colleague of Yājñavalkya and others. According to the *Śatapatha Brāhmaṇa*, Divodāsa was the son of Bhīmasena who was a Pārikshit : ete aeva pūrve aahani..... ...Tena bhīmasenam.....tenograsenam.....tena śrutasenamityete pārikshitīyah,[6] i. e., Bhīmasena, Ugrasena, and Śrutasena were Pārikshitas. They had preceded the *Mahābhārata* period by a generation. As such, the *Kāṭhaka-saṁhitā* and the *Śatapatha Brāhmaṇa* had been compiled during the *Mahābhārata* period or slightly later.

G. Āraṇyakas are either sub–divisions of the brāhmaṇas or form their part itself. *Taittirīya Āraṇyaka* is a compendium to the brāhmaṇa. Pārāśarya Vyāsa expresses an opinion on 1.9.2. Tittiri[7]

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1 See above p. 103

2 किं पुनरद्यत्वे यः सर्वथा चिरं जीवति स वर्षशतं जीवति, p. 5, Vol. 1, Mahābhāshya

3 सहस्रसंवत्सरममनुष्याणामसम्भवात्, chapter 1. 138, p. 52, commentary by Karka. The word manushya, here, refers to ṛishis, as well. See Mīmāṁsā-sūtra 6.7.31–40

4 नादर्शनात् kaṇḍikā 6, p. 54, Chapter 1, commentary by Karka, Śrautasūtra.

5 दिवोदासो भैमसेनिरारुणिमुवाच । 7.8

6 एतेऽएव पूर्वे ऽअहनी ।.....तेन भीमसेनं.....तेनोग्रसेनं.....तेन श्रुतसेनमित्येते पारिक्षितीयः 13.5.43, ŚB

7 Tittiri is mentioned in Ashṭādhyāyī 4.3.102; Patañjali writes about his verses तित्तिरिणा प्रोक्ताः श्लोका इति, 4.2.66.

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who propounded the āraṇyaka belonged to the *Mahābhārata* period.[1] These two evidences place the āraṇyaka and the brāhmaṇa in this period itself.

H. Jaimini had propounded the *Jaiminīya–saṁhitā* of the *Sāmaveda*. He was one of the disciples of Pārāśarya Vyāsa. *Sāmavidhāna-Brāhmaṇa* states : vyāsah pārāśaryo jaiminiye.[2] He was the first to be taught the recensions of the *Sāmaveda* by Vyāsa. He propounded the *Talavakāra–Jaiminīya Brāhmaṇas*. Being the disciple of Pārāśarya Vyāsa, he belongs to the *Mahābhārata* period. The brāhmaṇa propounded by him also belongs to the same period. Many proper names mentioned in this brāhmaṇa are of this period; these have been mentioned in the previous chapter.

Jaimini is the author of *Mīmāṁsā–sūtras* as well. The following verse connoting the past history is available in the beginning of most of the manuscripts of this brāhmaṇa :

Ujjahārāgamāmbhodheyo dharmāmṛitamañjasā,
nyāyairnirmathya bhagavān sa prasīdatu jaiminih [3]

Keith writes, 'A Jaimini is credited with the authorship of a Śrauta and Gṛhya Sūtra, and the name occurs in lists of doubtful authenticity in Āśvalāyana and Śānkhāyana Gṛhya Sūtras; a Jaiminīya Saṁhitā and a Jaiminīya Brāhmaṇa of the Sāma Veda are extant... .. ..It is then a plausible conclusion that the Mīmānsā Sūtra does not date after 200 A. D.; but that it is probably not much earlier.....'[4]

This view of Keith cannot be accepted, as the above quoted verse found in the beginning of most of the manuscripts of the *Jaiminīya Brāhmaṇa* represents the correct history and Jaimini, the exponent of the *Talavakāra Brāhmaṇa* and disciple of Veda Vyāsa had also composed the *Mimāṁsā–sūtras*. Since Keith accepted the compos-

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1 See above p. 103

2 व्यासः पाराशर्यो जैमिनिये, 3.9.3

3 उज्जहारागमाम्भोधेयो धर्मामृतमञ्जसा । न्यायैर्निर्मथ्य भगवान् स प्रसादतु जैमिनिः ॥

4 p.4-5, The Karma Mīmāmsa, 1921

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ition of *mīmāṁsā-sūtras* in 200 A. D., he is unable to reconcile to the correct view.

Further, mīmāṁsā sūtras had been known long before the beginning of the Christian era. Keith accepts that Upa-varsha had is commentary on these *sūtras*. His basis is the commentary by Śaṁkara on *Vedānta—sūtras*.[1] Besides Śaṁkara, Keśava, follower of the *Atharvaveda* remembers Upa–varsha, commentator on *mīmāṁsā-sūtras*, in the *Kaūśika-sūtra*, as : Upavarshāchāryeṇoktam. Mīmāṁsāyām smṛitipāde kalpasūtrādhikaraṇe .....iti bhagavānupavarshāchāryeṇa pratipāditam.[2] Bhāskara quotes Upa–varsha in his commentary on *Vedānta–sūtra* 1. 1. 1. The commentary by Upa–varsha is mentioned by Sāyaṇa in his *bhāshya* on the *Rigveda*.[3] Upa–varsha had preceded Pāṇini. According to *Kathā–sarit–sāgara*, both had the same *guru*. Rājaśekhara writes in his *Kāvya–mīmāṁsā* :

> Śrūyate cha pāṭaliputre Śāstrakāra parīksha—
> Atropavarshavarshāviha pāṇinipiṁgalāviha vyāḍih,
> vararuchipatañjalī iha parīkshitāh khyātimupajagmuh.[4]

A chronological description of the great authors is available in this verse. In the ascending order these are Patañjali, Vararuchi, Piṁgala,[5] Pāṇini, Varsha and Upa-Varsha.

Nāgesa–bhaṭṭa in his *Siddhānta–laghu–mañjūshā* commenting on a *Sāṁkhya*–aphorism : pratītyapratītibhyām na sphoṭātmakah śabda iti[6] writes ; iti sāṁkhyoktam tadanusāryupavarshoktam cha

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1 3.3.53

2 उपवर्षाचार्येणोक्तं । मीमांसायां स्मृतिपादे कल्पसूत्राधिकरणे.....इति भगवानुपवर्षाचार्येण प्रतिपादितम्, p. 307

3 p. 6

4 श्रूयते च पाटलिपुत्रे शास्त्रकार परीक्षा—
अत्रोपवर्षवर्षाविह पाणिनिपिङ्गलाविह व्याडिः । वररुचिपतञ्जली इह परीक्षिताः ख्यातिमुपजग्मुः, p.55

5 pp 26-29, Āshāḍa 1922, Arya, Bhagavad Datta, Lahore.

6 प्रतीत्यप्रतीतिभ्यां न स्फोटात्मकः शब्द इति p. 211

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sphoṭakhaṇḍanamapāstam.[1] Upa–varsha is quoted in *Nyāya-mañjarī* as : tatra pratyakshamātmānamaupavarshāh prapedire.[2] Vīramitrodaya writes in his Saṁskāra–prakāśa.

> Dvividhānapi gargānstān upavarsho mahāmunih,
> anukramya tva vai vāhyān bharadvājatayā jagau.[3]

Ātmānanda in his commentary on *Asyavāmīya-sūkta* quotes a verse from Upa-varsha as : Āha chopavarshah—

> Bodhyāntarātye vāchām mahātātparyamuchyate,
> anyārthamuchyate anyachchet tadavāntaraśābditam.[4]

Upa-varsha is also mentioned in *Gotra-pravara-mañjarī*. The commentator being of an early date, the original aphorisms ought to be still more earlier. Pāṇini is to be placed almost two centuries after the beginning of the *Kali-yuga*. Some of the modern scholars accept his date as fifth century before the Christian era.[5] This has to be the date of the *sūtras*, as well. Keith as such has no locus standi.

Jaimini, the disciple of Vyāsa and author of *mīmāṁsā-sūtras* was the exponent of *Talavakāra Brāhmaṇa*. As such, the brāhmaṇa belongs to the *Mahābhārata* period.

I. *Chhāndogyopanishad* forms the final portion of the *Tāṁḍya Brāhmaṇa*. It is stated in the Upanishad : Etaddha sma vai tadvidvānāha mahidāsa aitareyah.Sa ha shoḍaśam varshaśatamajīvat.[6] Mahidāsa Aitareya was the exponent of the *Aitareya Brāhmaṇa*. He is mentioned in *Āśvalāyana-gṛihya-sūtra*[7] and *Jaiminīya–upanishad–brāhmaṇa*.[8] He is in

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1 इति सांख्योक्तंतदनुसार्युपवर्षोक्तं च स्फोटखण्डनमपास्तम्, p. 211

2 तत्र प्रत्यक्षमात्मानमौपवर्षाः प्रपेदिरे, p.3, Vol. 2

3 द्विविधानपि गर्गांस्तान् उपवर्षो महामुनिः । अनुक्रम्य त्व वै वाह्यान् भरद्वाजतया जगौ, p.614

4 आह चोपवर्षः–बोध्यान्तरात्ये वाचां महातात्पर्यमुच्यते । अन्यार्थमुच्यतेऽन्यच्चेत् तदवान्तरशाब्दितम्. p. 82

5 See Pāṇini kālīna Bhārat, Agrawala, V.S.

6 एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः ।.....। स ह षोड़शं वर्षशतमजीवत्, 3.16.6, see above p. 17 also

7 3.4.4 8 4.2.11

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between Vyāsa vnd Śaunaka and Āśvalāyana. Śaunaka was the exponent of a recension and a brāhmaṇa according to the aphorism of Pāṇini : Śaunakādibhyaśchhandasi.[1] Possibly, this recension was related to the *Atharva–veda*. Āśvalāyana, the disciple of Śaunaka had mainly followed the *Rigveda*. Śaunaka himself was the author of many works on the *Rigveda*. These *āchāryas* were not confined to a particular rccension. Kātyāyana, another disciple of Śaunaka, had written on all the four Vedas. Śaunaka having expounded a recension of the *Atharva–veda*,, as such, has not to be douted. Āśvalāyana was disciple of this Śaunaka according to the introduction to the *Sarvānukramaṇī–vṛitti* by Shaḍguruśishya: Śaunakasya tu śishyo abhūta bhagavānāśvalāyanah.[2] For this very reason Āśvalāyana writes at the end of his *Śrauta–sūtra* and *Gṛihya–sūtra:* namah Śaunakāya. Namah Śaunakāya.[3] Having expounded a recension Śaunaka is very near to Vyāsa. Mahidāsa Aitareya is also very close to Kṛishṇa-Davipāyana-Vyāsa. Therefore, the *Aitareya Brāmhaṇa* expounded by him is of the Mahābhārata period. *Chhāndogya–upanishad* and brāhmaṇa mentioning him, also, belong to the *Mahābhārata* period. Probably, the *upanishad* portion is slightly later, and Mahidāsa Aitareya had died by that time. Possibly, Mahidāsa had a shorter life as compared to other *ṛishis*. A reference in the *Jaiminīya–upanishad-brāhmaṇa* has the same conclusion: Etaddha tadvidvān brāhmaṇa uvācha mahidāsa aitareyah.... Sa ha shoḍaśaśatam varshāṇi jijīva.[4] *Aitareya Āraṇyaka* is the closing portion of the brāhmaṇa. Mahidāsa is mentioned in it also : Etaddha sma vai tadvidvānāha mahidāsa aitareyah.[5] Keith writes on it : 'This mention is enough to prove that Mahidāsa did not write the Āraṇyaka. But it is quite probable that he was the redactor of the Brāhmaṇa, in its form of forty chapters.[6]

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1 शौनकादिभ्यश्छन्दसि, 4.3.106

2 शौनकस्य तु शिष्योऽभूत भगवानाश्वलायनः ।

3 नमः शौनकाय । नमः शौनकाय ।

4 एतद्ध तद्विद्वान् ब्राह्मण उवाच महिदास ऐतरेयः ।.....स ह षोडशशतं वर्षाणि जिजीव, 4,2.11

5 एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः, 2.1.8

6 Note 2, p. 210

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Mere mention of the name cannot exclude Mahidāsa from being the exponent. *Śatapatha Brāhmaṇa* was expounded by Yājñavlkya and his name is often mentioned in the brāhmaṇa as : tadu hovācha yājñavalkyah;[1] iti ha smāha yājñavalkyah[2] *and* sa hovācha yājñavalkyah.[3]

A few scholars express that Mahidāsa had lived for 1600 years, instead of 116 years. Medhātithi in his commentary on *Manusmṛiti* writes: nanu 'sa ha shoḍaśam varshaśatamajīvat' iti paramamāyurvede śrūyate.[4] Ganganath Jha in his English translation expresses, 'But we find the highest age described as 1600 years, in the Chhāndogya Upanishad (3.16.7) where it is said he lived for sixteen hundred years.' Rajendralal Mitra has the same opinion. The ancient *āchāryas* have translated it as: Shoḍaśottaravarshaśatam—*Śaṁkara*;[5] shodashādhikam varshaśatam—*Rāmānuja*[6] and shoḍaśottaram śatam—*Madhva*.[7]

Purusha has been compared with *savanas* in this reference from the Upanishad. The total years of the three *savans* is 24+44+48=116 years. The figure 1600 years does not fit with reference to the context. Max Mueller and Hans Oertel accept the meaning as 116 years. Jha has, else where, translated *eka śatamadhvaryuṇāma*[8] mentioned by Medhātithi as 'a hundred recensions,' which again is incorrect, as in literature it means 101 only.

An intersting difficulty arises in the translation of the phrase *vayam* used at the end against serial 45 in the genealogy of forty five *āchāryas* who had succeeded Yājñavalkya; it is mentioned at the end

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1 तदु होवाच याज्ञवल्क्यः, 1.3.4.21; 2.3.1.21; 2.4.3.2; 12.4.1.10
2 इति ह स्माह याज्ञवल्क्यः 3.1.3.10
3 स होवाच याज्ञवल्क्यः, 12.6.3.2
4 ननु 'स ह षोडशं वर्षशतमजीवत् इति परममायुर्वेदे श्रूयते, 1.83
5 षोडशोत्तरवर्षशतम्—शङ्कर
6 षोडषाधिकं वर्षशतम्—रामानुज
7 षोडशोत्तरं शतम्—मध्व
8 एकं शतमध्वर्युणाम्

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of the *Mādhyandina Śatapatha Brāhmaṇa*. Against serial number 45, no name is mentioned; instead the phrase *vayam* is used. Could it mean that the expositions by Yājñavalkya were added by a large number of his disciples ?

At times plural is also used for a single person. In *Śatapatha Brāhmaṇa*, Janaka addresses : sahasram bho yājñavalkya dadymo yasminvayam tvayi mitravindāmavavidāmeti.[1] Janaka uses the plural for himself, here. This brāhmaṇa has another reference: sabandhuh śunāsīryasya yam pūrvamavochām.[2] The meaning of the phrase *avochām* has a similar implication. *Vayam* referred to the disciples who had added to the brāhmaṇa. They lived two or three hundred years after the Mahābhārata period. The additions to a brāhmaṇa by the later disciples or the *āchāryas*, at times, create difficulty in fixing the period of the brāmaṇas. Similarly, references to the age of Mahidāsa could be inter–polation.

Śaṁkara writes about this genealogy, at the end of his commentary on *Bṛihadāraṇyaka Upanishad* : athedānīm samastapravachanavaṁśah.[3] Dvivedaganga in his commentary on *Mādhyandina-Āraṇyaka* writes : ayam vaṁśah samastasyaiva pravachanasya bhavati na vyavahitakhilakāṇḍasya.[4] These references are in contradiction of the vast literature wherein Yājñavalkya has been accepted as the exponent of the brāhmaṇa. *Vayam* does not appear to refer to all the *āchāryas* as having propounded the brāhmaṇa, but to those *āchāryas* only who had added to the existing brāhmaṇa and their additions have to be treated as inter–polations. In fact, the genealogy itself is an inter–polation.

(J) Another genealogy in the *Sāma–vidhāna–brāhmaṇa*[5] reads :

1 Prajāpati

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1 सहस्रं भो याज्ञवल्क्य दद्मो यस्मिन्वयं त्वयि मित्रविन्दामवविदामेति, 11.4.3.2

2 सबन्धुः शुनासीर्यस्य यं पूर्वमवोचाम्, 2.6.3.5

3 अथेदानीं समस्तप्रवचनवंशः

4 अयं वशः समस्तस्यैव प्रवचनस्य भवति न व्यवहितखिलकाण्डस्य.

5 3.9.3,

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2 Bṛihaspati
3 Nārada
4 Vishvaksena
5 Vyāsa Pārāśarya
6 Jaimini
7 Paushpiñjaya
8 Pārāśaryāyaṇa
9 Bādarāyaṇa
10 Tāṁḍi
11 Śāṭyāyani

Tāṁḍi and Śātyāyani had succeeded Pārāśarya Vyāsa, therefore, as exponents of *Tāṁḍya and Śāṭyāyana Brāhmaṇas*, they belong to the *Mahābhārata* period. *Śatapatha* has an apt reference : atha ha smāha tāṁḍyah.[1]

(K) According to Abhaya Kumar Guha, Kṛishṇa Dvaipāyana Veda Vyāsa,and Bādarāyaṇa are one and the same person. The last work by Veda Vyāśa, the *Vedānta-śūtras*, refer to *mantra–saṁhitās*, brāhmaṇas, āraṇyakas and the upanishads as :

(1) Īkshaternāśabdam[2]
(2) Śrutatvāchcha.[3]
(3) Māntravarṇikameva cha gīyate[4].
(4) Antaryāmyadhidaivādishu taddharmavyapadeśāt[5]
(5) Śāriraśchobhayo api hi bhedenainamadhīyate.[6]
(6) Āmananti chainamasmin.[7]
(7) Parāttu tatśruteh.[8]

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1 अथ ह स्माह ताण्डयः 6.1.2.25
2 ईक्षतेर्नाशब्दम्, 1.1.5
3 श्रुतत्वाच्च, 1.1.11
4 मान्त्रवर्णिकमेव च गीयते, 1.1.15
5 अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात, 1.2.18
6 शारीरश्चोभयोऽपि हि भेदेनैनमधीयते, 1.2.20
7 आमनन्ति चैनमस्मिन्, 1.2.32
8 परात्तु तत्श्रुतेः, 2.3.41

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(8) Agnyādigatiśruteriti chenna bhāktatvāt.[1]
(9) Pūrushavidyāyāmiva chetareshāmanāmnānāt.[2]
(10) Śabdaśchāto akāmakāre.[3]

These aphorisms refer to *śurtis* from *Chhāndogyopanishad, Kāṇva* and *Mādhyandina Śatapatha Brāhmaṇas, Jābāla Upanishad, Kaushitaki Upanishad, Bṛihadāraṇyaka Upanishad, Rahasya Brāhmaṇas* of Tāṁḍi and Paiṁgi, and *Kāṭhaka–saṁhitā* respectively.

The brāhmaṇas were compiled by the disciples of Veda Vyāsa and reference to them in a work by Veda Vyāsa himself implies that the compilation of the brāhmaṇas had been completed during the life time of Veda Vyāsa himself or during the *Mahābhārata* period itself.

The *Vedānta–sūtras* refer to *Manusmṛiti.*[4] Could it mean that these sutras are of a much later date? It appears that the original *sūtras* are by Veda Vyāsa himself, whereas later additions have also been made to them.

(L) A verse in the *Ādi–parva* of the *Mahābhārata*[5] refers to Devāpi, Śantanu and Bāhlīka, the three sons of Pratīpa by his wife Sunandī from Śibi country :

Pratīpastu khalu śaivyāmupayeme sunandīm nāma.
Tasyām trīn putrānutpādayāmāsa.
Devāpim śantanum bāhlikam cheti. 47

Bāhlika, son of Pratīpa, is mentioned in the *Śatapatha Brāhmaṇa;* tadu ha bahlikah prātipīyah śuśrāva kauravyo rāja. Bāhlika[6] and

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1 अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात्, 3.1.4
2 पुरुषविद्यायामिव चेतरेषामनाम्नानात्, 3.3.24
3 शब्दश्चातोऽकामकारे, 3.4.31
4 3.4 30; 3.4.38
5 प्रतीपस्तु खलु शैव्यामुपयेमे सुनन्दीं नाम । तस्यां त्रीन् पुत्रानुत्पादयामास । देवापिं शन्तनुं बाह्लीकं चेति, 47, chapter 63 ; see 89.52 of Poona ed.
6 तदु ह बह्लिकः प्रातिपीयः शुश्राव कौरव्यो राजा, 12.9.3.3
7 23.9

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Śantanu[1], as sons of Pratīpa are mentioned in the *Udyoga-parva* also. Bāhlika is of the *Mahābhārata* period and *Śatapatha Brāhmaṇa* which also mentions him, is, therefore, of the same period.

In the *Rāmāyaṇa* Kaṭha, Kālāpa and Taittirīya are mentioned.[2] The verses in the edition of the *Rāmāyaṇa* by Sātavalekara appear to be inter–polations as these do not appear in the more authentic and crititcal editions of the Bengal[3] and North–western recensions.[4] The reading *taittirīyāṇām* in all the editions must also be an inter–polation. Tittiri is a disciple of Vaiśampāyana as stated above; they belonged to the Mahābhārata period. It is mentioned in the Kāṇḍānukramaṇikā: vaiśampāyano yāskāyaitām prāha paiṁgye. Yāskastittiraye prāha ukhāya prāha tittirih.[5]

The following verse in the *Śatapatha Brāhmaṇa* is further helpful in determining the period of the brāhmaṇas:

> Etā (krittikāh) ha vai prāchyai diśo na chyavante,
> sarvāṇi ha vā aanyāni nakshatrāṇi prāchyai diśaśchyavante.[6]

Śaṁkara Bālakṛishṇa Dīkshit has discussed that at particular movement except *krittikā* planet all the other planets move in the *prāchī* direction. This had happened even 3000 years before Vikrama. *Śatapatha* and the other brāhmaṇas refer to this event; therefore, the brāhmaṇas are that much old. The brāhmaṇas have many more similar readings which analysed astronomically lead to the same conclusion.

Brāhmaṇas are considered to be contempraneous with the Vedas. These have been expounded from the earliest times: their present form had taken shape during the *Mahābhārata* period when these were compiled.

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1 146.2 2 15 and 18, sarga 32, Ayodhyā–Kāṇḍa. Satavlekar.
3 17 and 20, sarga 32 4 17 and 20, sarga 35
5 वैशम्पायनो यास्कायैतां प्राह पैङ्गये । यास्कस्तित्तिरये प्राह उखाय प्राह तित्तिरिः ॥15॥
6 एता (कृत्तिकाः) ह वै प्राच्यै दिशो न च्यवन्ते । सर्वाणि ह वाऽअन्यानि नक्षत्राणि प्राच्यै दिशश्च्यवन्ते ॥ 2.1.2.3

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CHAPTER SIX

LITERATURE ANTERIOR TO THE BRĀHMAṆAS

Indian literature and culture in its vivid form is best represented in its available works. Presistent efforts of the past two centuries have helped to preserve their small portion. Even if the works in original have been lost, references to them in literature are available. An exhaustive survey of this vast literature is a desideratum.

Before the *Mahābhārata* period, the brāhmaṇas had continued to be expounded; besides, the *āchāryas* had been compiling literature on varied subjects. Vātsyāyana commenting on *Nyāya–sūtra* 4.1.62, quotes the following from a lost brāhmaṇa:

> Pramāṇena khalu brāhmaṇetihāsapurāṇasya prāmāṇyamabhyanujñāyate. Te vā khalvete atharvāṅgirasa etaditihāsapurāṇamabhyavadan.....ya eva mantrabrāhmaṇasya drashṭārah pravaktāraścha te khalvitihāsapurāṇasya dharmaśāstrasya cheti.[1]

The brāhmaṇas help in establishing the authenticity of the *puarāṇas* and *itihāsa* or history. They were the *atharvāṅgirasa* who

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1 प्रमाणेन खलु ब्राह्मणेतिहासपुराणस्य प्रामाण्यमभ्यनुज्ञायते । ते वा खल्वेते अथर्वाङ्गिरस एतदितिहासपुराणमभ्यवदन्.....य एव मन्त्रब्राह्मणस्य द्रष्टारः प्रवक्तारश्च ते खल्वितिहासपुराणस्य धर्मशास्त्रस्य चेति । 4.1.62

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had spoken about *purāṇa* and *itihāsa*. To whom the hymns and the brāhmaṇas were revealed are also the authors of *purāṇa*, *itihāsa* and *dharma–śāstra*. He again comments on *sūtra* 2.2.67: ya evāptā vedārthānām drashṭārah pravaktāraścha te evāyurvedaprabhṛitīnāmiti.[1]

A lost brāhmaṇa and the above comments of Vātsyāyana help us to know that long before the *Mahābhārata* period when *atharvāñgirasa* sages and sages to whom the hymns and their meanings have been revealed had flourished, the following literature in the spoken language of the people was available to thom :

1 Itihāsa.
2 Purāṇa—works, detailing the creation of the universe.
3 Dharmaśāstra—works by Manu and others.
4 Āyurveda—science of medicine.

A reference in the *Śatapatha Brāhmaṇa* helps to know more about literature: Yadanuśāsanāni vidyā vākovākyamitihāsapurāṇam gāthā nārāśaṁsyah,[2] i. e.,

5 Anuśāsna–grantha.
6 Vākovākya–grantha.
7 Gāthā–grantha.
8 Nārāśaṁsī–grantha

Another reference in the same brāhmaṇa is : itihāsah purāṇam vidyā upanishadah ślokāh sūtrāṇyanuvyākhyānāni vyākhyānāni,[3] i. e.,

9 Upanishad.
10 Śloka–grantha.
11 Sūtra–grantha[4].
12 Anuvyākhyāna–grantha.
13 Vyākhyāna–grantha.

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1 य एवाप्ता वेदार्थानां द्रष्टारः प्रवक्तारश्च त एवायुर्वेदप्रभृतीनामिति । 2.2.67

2 यदनुशासनानि विद्या वाकोवाक्यमितिहासपुराणं गाथा नाराशंस्यः । 11.5.6.8
Compare the following verse from Āśvamedhika-parva (p.440), Poona ed.
इतिहास च गाथाश्चोपनिषत्तथा । आथर्वणानि कर्माणि चाग्निहोत्रकृते कृतम् ॥

3 इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि । 14.6.10.6

4 Sūtras on grammar, śrauta, gṛhya, dharma etc. formed part of these works.

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Aitareya Brāhmaṇa has another reference : ityākhyānavida āchakshate,[1] i. e.,

14 Ākhyāna–grantha.

Chhāndogyopanishad also has a useful reference : itihāsapurāṇam pañchamam Vedānām vedam brahmavidyām bhūtavidyām kshatravidyām nakshatravidyām sarpadevajanavidyāmetadbhagavo adhyemi,[2] i. e.,

15 Bhūta-vidyā.
16 Kshatra–vidyā.
17 Nakshatra–vidyā.
18 Sarpa-deva–jana–ādi–vidyā.

According to a reference in the *Muṇḍakopanishad* : śikshā kalpa vyākaraṇam niruktam chhando jyotisham iti,[3] i. e.,

19 Śikshā.
20 Kalpa.
21 Vyākaraṇa.
22 Nirukta.
23 Chhandas Śāstra.
24 Jyotisha.

Tattirīyāraṇyaka has the reference : brāhmaṇānitihāsān purāṇāni kalpān gāthā nārāśaṁsīriti,[4] i. e.,

25 Brāhmaṇa–grantha.

Classical Sanskrit literature further helps us to know of these works. In the *Pratimā–Nāṭaka* by Bhāsa, Rāvaṇa speaks : Rāvaṇāha ...."Kāśyapagotrosmi sāñgopāñgam vedamadhīye, mānavīyam dharmaśāstram, māheśvaram yogaśāstram bārhaspatyamarthaśāstram,

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1 इत्याख्यानविद आचक्षते । 3.25

2 इतिहासपुराणं पञ्चमं वेदानां वेदं ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्-भगवोऽध्येमि । 7.2.2.

3 शिक्षा कल्प व्याकरणं निरुक्तं छन्दो ज्योतिषम् इति । 1.1.5

4 ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशंसीरिति । 2.9

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medhātithernyāyaśāstram, prāchetasam śrāddhakalpam cha,[1] i. e.,

26 Upāñga–grantha.[2]
27 Māheśvara Yogaśāstra.
28 Bārhaspatya Arthaśāstra
29 Nyāya–śāstra of Medhātithi, i.e., Gautama.[3]
30 Prāchetasa Śrāddhakalpa.

Añgajid brāhmaṇas are mentioned in *Śatapatha Brāhmaṇa*,[4] which means *śikshā* and other branches of knowledge were known to the people in the earlier times.

Vālmīkīya Rāmāyaṇa was composed long before the *Mahābhārata* therefore,

(31) Rāmāyaṇa[5] and other similar works.

Prior to the *Mahābhārata* period, the literature of the Indians had included works on all the branches of learning. The phrase *nāvidvān*[6] signifies the absence of illiterate people. The language of

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1 रावणः–'.....काश्यपगोत्रोऽस्मि साङ्गोपाङ्गं वेदमधीये, मानवीयं धर्मशास्त्रं, माहेश्वरं योगशास्त्रं, बार्हस्पत्यमर्थशास्त्रं, मेधातिथेर्न्यायशास्त्रं, प्राचेतसं श्राद्धकल्पं च। p. 48 (296) Poona ed.

2 The four upavedas were called upāñgas. Suśruta writes: इह खल्वायुर्वेदो नाम यदुपाङ्गमथर्ववेदस्य, i.e. Āyurveda is the upāñga of Atharva–veda.

3 Medhātithi was also known as Gautama. See Śānti–parva, 258.42.

4 11.4.3.20

5 Hemchandra Roychaudhuri writes in his Political History of Ancient India, p. iii, 1923, 'but large portions of which (Ramayana etc.) in the opinions of the competent critics, belong to the post-Bimbisarian period. The present Ramayana not only mentions Buddha Tathagata (11.109.34) etc. These verses are- 'yathā hi chorah sa tathā hi buddhah tathāgatam nāstikamatra viddhi'. It is not that the Rāmāyaṇa did not have inter–polations. This śloka being not avilable in the Bengal and North–western recensions has to be accepted as an interpolation. See Ayodhyā–kāṇḍa, sarga, 118 and 122. Similarly, he writes on p. 11 about Janamejaya depending on the śloka: yām gatim sagarah śaivyo dilīpo janamejayah, (11.64.42). This verse is also not available in the other two recensions. See Ayodhyā–kāṇḍa, sargas 66 and 70.

6 Vālmīkīya Rāmāyaṇa, Bālakāṇḍa 6.8; Chhāndogyopanishad 5.11.5; and Mahābhārata, Śānti-parva, 17.23

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the brāhmaṇas being very close to that of the Vedas is considered to imply that there were not any works in the spoken language of the common people. Philological deductions of these scholars based on incomplete and biassed studies had led to such erroneous ideas. On the other hand even the brāhmaṇas contain *gāthās* and *ślokas* which clearly are in the language of the people, e. g.,

Tadesha śloko abhyuktah—
Tadvai sa prāṇo abhavan mahābhūtvā prajāpatih
bhujo bhujishyā vitvaitad yat prāṇān prāṇayat puri.[1]

Tadesha śloko bhavati—
Antaram mṛityoramṛitam mṛityāvamṛitamāhitam,
mṛityurvivasvantam vaste mṛityorātmā vivasvati.[2]

Many more similar *ślokas* are available in the *Śatapatha-Brāhmaṇa*, 10.5.2.18; 10.5.4.16; 11.3.1.5-6; 11.5.4.12; 12.3.2.7-8 etc. The thirteenth and fourteenth *kāṇḍas* of this brāhmaṇa contain a large number of such *ślokas*. Similar *gāthās* and *ślokas* are available in the other brāhmaṇas. These are all in the language of the common man. *Bārhaspatya Arthaśāstra* and other similar works were in the same language. Quotations from this *Arthaśātsra* are available in the *Bāla-krīdā* commentary by Viśvarūpāchārya on Yājñavalkyasmṛiti. The Vedic language and the language of the common man have been in existence simultaneously. An unbiassed thinking is always the need.

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1 तदेष श्लोकोऽभ्युक्तः—तद्वै स प्राणोऽभवन् महाभूत्वा प्रजापतिः ।
भुजो भुजिष्या वित्वैतद् यत् प्राणान् प्राणयत् पुरि ।। 7.5.1.21, ŚB,

2 तदेष श्लोको भवति—अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् ।
मृत्युर्विवस्वन्त वस्ते मृत्योरात्मा विवस्वति ।। 10.5.2.4, ŚB

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CHAPTER SEVEN

ARE BRĀHMAṆAS THE VEDAS

Śabara,[1] Pitṛibhūti, Śaṁkara,[2] Kumārila,[3] Bhavasvāmī, Devasvāmī,[4] Viśvarūpa,[5] Medhātithī[6], Karka, Dhūrtasvāmī, Devatrāta, Vāchaspati-Miśra, Rājaśekhara[7], Rāmānuja, Uvaṭa, Maskarī,[8] Sāyaṇa[9] and many more ancient scholars have considered both the

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1 मन्त्राश्च ब्राह्मणञ्च वेदः, 2.1.33

2 वेदानुवचनेन–मन्त्रब्राह्मणाध्ययने, p. 688, Bhāshya on Bṛihadāraṇyaka-Upanishad 4.4.22

3 मन्त्रब्राह्मणयोर्वेद इतिनामधेयं षडङ्गमेक इति, Kumārila quotes from a Dharmaśāstra in Tantra–vārttika 1.3.10

4 Siddhānti Vivṛitti by Vishṇugūḍa Bhaṭṭopādhyāya. Catalogue of Manuscripts in Government Orienal Manuscripts Library, Madras, No. 3939, Vol. 4 and 1695a, b. Also p. 347, Catalogue of Manuscripts in the Asiatic Society of Bengal, Calcutta.

5 वेदसंहिता मन्त्रब्राह्मणमित्यर्थः commentary on śloka 242, p. 103, Vol.2, Bālakṛīdā commentary on Yājñavalkya–smṛiti.

6 वेदशब्देनर्ग्यजुःसामानि ब्राह्मणसंहितान्युच्यन्ते, Manusmṛiti, 2.6, p. 58

7 श्रुतीनां साङ्गशाखानामितिहास पुराणयोः, p.36, Kāvya–mīmāṁsā.

8 वेदो मन्त्रब्राह्मणाख्या ग्रन्थराशिः, 1.1

9 मन्त्रब्राह्मणात्मको वेदः, beginning of the bhāshya on TS

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hymns of the four Vedas and their explanations in the brāhmaṇas as the Veda itself. During the past almost 3,000 years not a single *āchārya* had expressed any doubt that the brāhmaṇas are not the Vedas. The brāhmaṇas have been throughout respected as the Veda itself. The rituals have been performed considering the brāhmaṇas as equal to the Vedas.

In the nineteenth century, Svāmi Dayānanda Sarasvatī expressed that the brāhmaṇas are not the Veda itself. These were not revealed but expressed by the seers. He advanced sufficient reasons to establish his view-point. A critical study, of the two views, based on facts helps to refute the persistent belief of these famous *āchāryas* and also understand the basis of their belief.

A. It is stated in the *Gopatha Brāhmaṇa:*[1]

Evamime sarve vedā nirmitāh sakalpāh sarahasyāh sabrāhmaṇah sopanishatkāh[2] setihāsāh sānvākhyānāh sapurāṇāh sasvarāh sasaṁskārāh saniruktah sānuśasanāh sānumārjanāh savākovākyāh.[3]

Here, the brāhmaṇa itself states that *kalpa, rahasya, brāhmaṇa, upanishad, itihāsa, anvākhyāna, purāṇa, svara* works,[4] *saṁskāra* works[5] *nirukta, anuśāsana, anumārjana* and *vākovākya* do not form a part of the Veda. These were prepared to understand the meaning of the Veda. The brāhmaṇas do not consider themselves as the Veda; there is no cogent reason for the successive generations to accept them as such.

B. In contradiction of this view of Medhātithi, it is stated in *Manusmṛiti :*

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1 एवमिमे सर्वे वेदा निर्मिताः सकल्पाः सरहस्याः सब्राह्मणाः सोपनिषत्काः सेतिहासाः सान्वाख्यानाः सपुराणाः सस्वराः ससंस्काराः सनिरुक्ताः सानुशासनाः सानुमार्जनाः सवाकोवाक्याः, 2.10, pūrva-bhāga.

2 At a certain period, rahasya, i.e., āraṇyakas and upanishads were not a part of the brāhmaṇas.

3 p. 4, Nirukta, Hindi translation, Rajarama

4 Prātiśākhyas etc.

5 Baudhāyana–dharma–sūtra, 2.8.3, commentary by Maskarī.

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(1) Upanīya tu yah śishyam vedamadhyāpayed dvijah,
sakalpam sarahasyam cha tamāchāryam prachakshate.[1] 2.140

(2) Rahasyānī sāmānyāraṇyakādhītāni.[2] 11.261

The pharse *rahasya* refers to āraṇyaka and upanishad. Maskarī writes : rahasyam āraṇye paṭhitavyo grantho yah tam.[3] Durgāchārya writes : vijñāyate hī rahasyabrāhmaṇe—ya evam sūryah.[4] This reading is from *Aitareya Āraṇyaka* 2.2.4. Here, *Rahasya Brāhmaṇa* refers to an āraṇyaka. Durgāchārya further elucidates it : aitareyakam rahasya-brāhmaṇe.[5] The Dharma-sūtras had considered āraṇyakas as an integral part of the brāhmaṇas. A quotation—*iti brāhmaṇam*—is from *Taittirīya-Āraṇyaka* 2.7.5 as referred to in *Baudhāyana-dharma-sūtra*, 3.7.7. 16. Devapāla in his commentary on *Kāṭhaka-gṛihya-sūtra* writes : upanishadam rahasyaśāstram.[6] Bhaṭṭa Bhāskara quotes Taittirīya Āraṇyaka 1.32 as brāhmaṇam cha bhavati.[7]

Āraṇyakas and upanishads from part of the brāhmaṇas and Manu refers to them as separate from the Veda itself. He does not accept the brāhmaṇas as the Veda.

Manu, having vast knowledge of the Vedas and as a great *āchārya* had never accepted the brāhmaṇas as the Veda but Medhātithi and other commentators on his great work *Manusmṛiti* had only given vent to their imagination.

(3) Manusmṛiti refers to respectable persons as :[8]

Agryāh sarveshu vedeshu sarvapravachaneshu cha,
śrotriyānvayajāśchaiva vijñeyāh paṁktipāvanāh. 3.184.

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1 उपनीयः तु यः शिष्यं वेदमध्यापयेद् द्विजः । सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥ 2.140

2 रहस्यानि सामान्यारण्यकाधीतानि । 11.261, commentary by Medhātithi.

3 रहस्यं आरण्ये पठितव्यो ग्रन्थो यः तं, 2.8.3, see p. 270, Govinda-svāmī, CSS

4 विज्ञायते ही रहस्यब्राह्मणे—य एवं सूर्यः, 12.16, commentary on Niruka

5 ऐतरेयकं रहस्यब्राह्मणे, 1.4, p. 38, Nirukta, commentary by Durga.

6 उपनिषदं रहस्यशास्त्रम्, 10.1

7 ब्राह्मणं च भवति, p.2, TA

8 अग्र्याः सर्वेषु वेदेषु सर्वप्रवचनेषु च । श्रोत्रियान्वयजाश्चैव विज्ञेयाः पंक्तिपावनाः, 3.184.

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i. e., those who are foremost in the study of the Veda and the propounded works are respectable. The word *pravachana* used here means a brāhmaṇa as already discussed earlier.[1] The exponents of the brāhmaṇas, as stated in the *Gopatha Brāhmaṇa*[2] never accepted them as the Veda. Manu and others considered āraṇyakas as separate from the Veda. The succeeding *āchāryas* conformed to this view-point. Sāyaṇa himself accepts in his introduction to his commentary on the *Rigveda* that one of the āraṇyakas was propounded by a *ṛishi* and it was never revealed : uktam cha śaunakena. Surūpakṛitnumutaya iti..... ..[3] *Aitareya Āraṇyaka* refers to it.[4] Even during the period of Sāyaṇa, the āraṇyakas had not attained the eminence of the Veda.

Manu however, refers to *aupanishadī śruti*[5] and further states : śrutistu vedo vijñeyo dharmaśāstram tu vai smṛitih.[6] The word *śruti* and Veda have been used as antonyms of *smṛiti*. *Smṛiti* is relegated a lower position as compared to the brāhmaṇas, upanishads etc. Being the explanation of the Veda itself these are known as Veda or *śruti*. Upanishads are delegated a still inferior position being designated as *aupanishadī śruti*. *Śruti* does not always mean the Veda. In the *Mahābhārata* and other works common history relevant to the brāhmaṇas is called *śruti*, as : yatra tepe tapastīvram dālbhyo baka iti śrutih.[7] Manu himself regards *aupanishadī śruti* as separate from *vaidikī-śruti*. It is written in the *Manusmṛiti* : rājñaścha dadyuruddhāratity-eshā vaidikī śrutih.[8]

A similar use is available in *Vāsishṭha-dharma-sūtra*[9] :

(a) Guruvadguruputrasya vartitavyamiti śrutih. 13.54

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1 See above p. 8
2 See above p. 124
3 उक्तं च शौनकेन । सुरूपकृत्नुमूतय इति.....1.4.1
4 5.2.5 5 6.29.
6 श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः । 2.10.
7 यत्र तेपे तपस्तीव्रं दाल्भ्यो वक इति श्रुतिः Śalya-parva, 39.32
8 राज्ञश्च दद्युरुद्धारतित्येषा वैदिकी श्रुतिः । 7.97
9 (a) गुरुवद्गुरुपुत्रस्य वर्तितव्यमिति श्रुतिः । 13.54

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(b) Bahvīnāmekapatnināmekā putravatī yadi,
sarvāstāstena putreṇa putravantya iti śrutih.[1] 17.11

The sord *śruti* is used in *Buddha-charita*, as well. In the *Kishkindhā-kāṇḍa* of the southern recension of the *Vālmīkīya Rāmāyaṇa* it is stated : aham tāmānayishyāmi nashṭām vedaśrutīmiva.[2] The distinctive use of the phrase *vedaśruti* implies that other *śrutis* like *aupanishadī-śruti* and *tāntrikī-śruti* were, as well, known.

The use of the phrase *anta* in the folloing verse of the *Manusmṛiti* means near only :

Daśalakshaṇakam dharmamanutishṭhan samāhitah,
vedāntam vidhivat śrutvā saṁnyasedaṇriṇo dvijah.[3] 6.94

Here, it does not refer to the upanishads.

C. Patañjali explicitly writes : saptadvīpā vasumatī trayo lokāh. Chatvāro vedāh sāṁgā sarahasyāh.[4] According to Patañjalī *rahasya* or the upanishads are separate from the Vedas. If the upanishads, which from a part of the brāhmaṇas, are separate from the Vedas the brāhmaṇas themselves cannot be Vedas.

Some of the scholars depending on the following references in the *Mahābhāshya* consider the brāhmaṇas as the Vedas :

(1) Vede khalvapi—'Payovrato brāhmṇāo yavāgūvrato rājanya āmikshāvrato vaiśyah''ityuchyate.[5]

(2) Tathā—"Bailvah khādiro vā yūpah syāt" ityuchyate.[6]

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1 बह्वीनामेक पत्नीनामेका पुत्रवती यदि । सर्वास्तास्तेन पुत्रेण पुत्रवन्त्य इति श्रुतिः, 17.11

2 अहं तामानयिष्यामि नष्टां वेदश्रुतीमिव । 6.5.

3 दशलक्षणकं धर्ममनुतिष्ठन् समाहितः । वेदान्तं विधिवद् श्रुत्वा संन्यसेदनृणो द्विजः ॥ 6.94

4 सप्तद्वीपा वसुमती त्रयो लोकाः । चत्वारो वेदाः साङ्गा सरहस्याः, 1.1.1, p. 9, Vol. 1, Kielhorn

5 वेदे खल्वपि—"पयोव्रतो ब्राह्मणो यवागूव्रतो राजन्य आमिक्षाव्रतो वैश्यः" इत्युच्यते, 1.1.1, p. 8, ibid

6 तथा—"बैल्वः खादिरो वा यूपः स्यात्" इत्युच्यते, 1 1.1, ibid. It seems to have been taken from Devapāla's commentary on Kāṭhaka-gṛihya-sūtra, 4.18 which reads: ब्राह्मणं च । बैल्वो वा खादिरो वा.....यूपः स्यात्.....इति श्रुतेः ।

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(3) Vedaśabdā apyevamabhivadanti—

Yo agṇishṭomena jayate ya u chainamevam veda,
Yo agnim nāchiketam chīnute ya u chainamevam veda.[1]

(4) Vede api—Ya evam viśvasṛijah sattrāṇyadhyāsta iti teshāmanukurvanstadvat sattrāṇyadhyāsīta so apyabhyudayena yujyate.[2]

These references are available in the brāhmaṇas. Therefore, in the *Mahābhāshya* and in the *vārttikas* of the *Mahābhāshya*, Patañjali and Kātyāyana, accept the brāhmaṇas as the Vedas.

In contradiction, it has to be stated that the language of the brāhmaṇas is neither similar to those of the hymns, nor to that of the common people. Bhaṭṭa Bhāskara explicitly states : brāhmaṇam nāma karmaṇastanmantrāṇāṁ cha vyākhyānagranthah.[3] Sāyaṇa writes in the beginning of his commentary on *Kāṇva-saṁhitā* :

Tatra śatapathabrāhmaṇasya mantravyākhyānarūpatvād vyākhyeyamantrapratipādakah sāṁhitāgranthah pūrvābhāvitvāt prathamo bhavati.[4]

He also writes in his commentary on *Taittirīya-sāṁhitā :*

Yadyapi mantrabrāhmaṇātmako vedastathāpi brāhmaṇasya mantravyākhyānarūpatvānmantrā evādau samāmnātāh.[5]

He is of the opinion that being the explanation of the Veda and being in the language of *pravachana* these are considered to be very near the Veda. Even to-day the *Kalpa-sutras* are considered to be Vedic but not the Veda itself as revealed by the God. Similarly,

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1 वेदशब्दा अप्येवमभिवदन्ति—
योऽग्निष्टोमेन यजते य उ चैनमेवं वेद । योऽग्निं नाचिकेतं चिनुते य उ चैनमेवं वेद, p. 10, ibid, Also see Taittirīya-brāhmaṇa 3.11.8.5. etc.

2 वेदेऽपि—य एवं विश्वसृजः सत्राण्यध्यास्त इति तेषामनुकुर्वंस्तद्वत् सत्राण्यध्यासीत सोऽप्यभ्युदयेन युज्यते, 1.1.2, p. 20, ibid

3 ब्राह्मणं नाम कर्मणस्तन्मन्त्राणां च व्याख्यानग्रन्थः, 1.5.1, TS

4 तत्र शतपथब्राह्मणस्य मन्त्रव्याख्यानरूपत्वाद् व्याख्येयमन्त्रप्रतिपादकः संहिताग्रन्थः पूर्वभावित्वात् प्रथमो भवति, p.8

5 यद्यपि मन्त्रब्राह्मणात्मको वेदस्तथापि ब्राह्मणस्य मन्त्रव्यानरूपत्वान्मन्त्रा एवादौ समाम्नाताः p.7, TS

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the scholars enumerated above had considered ceremoniously the brāhmaṇas as Vedic or the Veda itself. Patañjali implies the same sense in the above referred to quotations. Patañjali has a reference from Kātyāyana : yathā laukikavaidikeshu.[1] In the continued strain, he quotes from the brāhmaṇas. This is evident from other similar references from *Mahābhāshya.*

D. It is mentioned in the *Aitareya Brāhmaṇa :*

Omityṛichah pratigara evam tatheti gāthāyāh. Omiti vai devam, tatheti mānusham.[2]

A similar expression is available in the *śrauta sūtras. Āśvalāyana-śrauta-sūtra states* :

Omityṛichah pratigara evam tatheti gāthāyāh. Omitī vai daivam tathetī mānusham.[3]

Quoting many *gāthās*, it is also mentioned in *Śāṁkhāyana-śrauta-sūtra* :

Tadetachchhaunahśepamākhyānam parah śatarggāthamaparimitas... Hiraṇyakaśipāvāsīnah pratigṛiṇāti omityṛichah pratigarah. Evam tathetigāthāyāh. Omiti vai daivam tatheti mānusham.[4]

Kātyāyana-śrauta-sūtra has another reference :

Śaunahśepaṁcha preshyati and Omityṛichām pratigarastatheti gāthānām [5]

Āpastamba-śrauta-sūtra 18.19, has the references :

(a) Śaunahśepamākhyāpayate. Ṛicho gāthāmiśrāh parahśatāh parah-sahasrā vā.[6]

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1 यथा लौकिकवैदिकेषु

2 ओमित्यृचः प्रतिगर एवं तथेति गाथायाः । ओमिति वै देवं, तथेति मानुषम्, 7.18

3 ओमित्यृचः प्रतिगर एवं तथेति गाथायाः । ओमिति वै दैवं तथेति मानुषम्, 9.3

4 तदेतच्छौनःशेपमाख्यानं परः शतगर्गथिमपरिमितस् । .... हिरण्यकशिपावासीनः प्रतिगृणाति ओमित्यृचः प्रतिगरः । एवं तथेति गाथायाः । आमिति वै दैवं तथेति मानुषम्, 15.27

5 शौनःशेपञ्च प्रेष्यति and ओ३मित्यृचां प्रतिगरस्तथेति गायानाम्, 1 and 3, kaṇḍikā 6, chapter 15, p. 58,Vol. 2

6 शौनःशेपमाख्यापयते । ऋचो गाथामिश्राः परःशताः परःसहस्रा वा, 18.19.10

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(b) Hiraṇyakūrchayostishṭhannadhvaryuh pratigṛiṇāti.[1]

(c) Omityṛichah pratigarh. Tatheti gāthāyāh.[2]

Kāṭhaka–saṁhitā clearly states : anṛitam hi gāthānṛitam nārāśaṁsīh.[3] It is also stated in the *Śatapatha Brāhmaṇa* : anṛitam manushyāh.[4] The poetical narrations and eulogies were never respected much. *Maitrāyaṇī-saṁhitā* expresses : yo gāthā nārāśaṁsībhyām sanoti na tasya pratigṛihyam. Anṛitena hi sa tatsanoti,[5] i. e., nothing should be taken from him who worships chanting *gāthā* and *nārāśaṁsī*, as it is an impious worship. Mention of *gāthā* as an antonym of *ṛichā* clarifies that the former is expressed by human beings and the latter revealed by the God. The *gāthās* which are in the language of the common man are often quoted in the brāhmaṇas, therefore these are not revealed by the God but expounded by man. So the brāhmaṇas are not the Vedas. If the brāhmaṇas are accepted as the Vedas the impious *gāthās* quoted in them will have to be accepted as revealed by God. This is against the evidence in the brāhmaṇas themselves.

E. It is mentioned in the *Taittirīya Brāhmaṇa* : yad brahmaṇah śamalamāsīt sā gāthā nārāśaṁsyabhavat,[6] i. e., the impiety of the brāhmaṇa is *gāthā* and *nārāśaṁsī*. These two are not accepted as equal to the Veda.

F. In the *Taittirīya Āraṇyaka* and *Āśvalāyana-gṛihya-sūtra*, it is respectively stated as :

(a) Brāhmaṇānītihāsān purāṇāni kalpān gāthā nārāśaṁsīh.[7]

(b) Yad brāhmaṇāni kalpān gāthā nārāśaṁsīritihāsapurāṇānīti.[8]

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1 हिष्यकूर्चयोस्तिष्ठन्नध्वर्युः प्रतिगृणाति, 18.19.12

2 ओमित्यृचः प्रतिगरः । तथेति गाथायाः, 18.19.13

3 अनृतं हि गाथानृतं नाराशंसीः, 14.5

4 अनृतं मनुष्याः, 1.1.1.4

5 यो गाथा नाराशंसीभ्यां सनोति न तस्य प्रतिगृह्यम् । अनृतेन हि स तत्सनोति, 1.11.5

6 यद् ब्रह्मणः शमलमासीत् सा गाथा नाराशंस्यभवत्, 1.3.2.6

7 ब्राह्मणानीतिहासान पुराणानि कल्पान् गाथा नाराशंसी, 2.9

8 यद् ब्राह्मणानि कल्पान् गाथा नाराशंसीरितिहासपुराणानीति, 3.3.1–3

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Itihāsa, purāṇa, kalapa, gāthā and *nārāśaṁsī* are the adjectives of a brāhmaṇa. Bhaṭṭa Bhāskara Miśra considers *gāthā, itihāsa* and *purākalpa* as a brāhmaṇa. It is mentioned in the commentary on *Taittirīya-saṁhitā :* Gāthā itihāsāh purākalpaścha brāhmaṇānyeva..... Sarvāṇyetāni brāhmaṇānyuchyante.[1] The brāhmaṇas are a collection of old history, *purāṇa* or the narration of the creation of the universe, *kalpa, gāthā* and eulogies expressed by man.

It is expressed in the *Nirukta* that the Vedas also have *gāthās* and *itīhāsa* : tatra brahmetihāsamiśramṛiñmiśram gāthāmiśram bhavati,[2] i.e.. the Vedas as such are also composed by men and there is no difference between a Veda and a brāhmaṇa. This is not the correct interpretation of the reference from the *Nirukta.* The phrase *tatra* here, refers to the phrase in the *sūkta* of the preceding sentence. The correct interpretation is that in the *sūkta* 1.105.8 of the *Rigveda* there are hymns in the Veda which express the eternal history and there are hymns which are designated as *gāthā,* as certain facts are allegorically stated as a *gāthā* in them.

Do *gāthās* have a dual meaning both related to the universe or to the *ṛichās* in the Vedas ? A *śloka* or a verse is used for an ordinary verse and also for the Vedic hymns. Similar is the use of *gāthā.* The following verse from the *Yajurveda* is called a śloka in the *Śatapatha Brāhmaṇa*:

> Andhantamah praviśanti ye asambhūtimupāsate,
> tato bhūya iva te tamo ya u sambhūtyāṁ ratāh.[3]

Besides the references in the brāhmaṇas to the *gāthās,* many more writers have expressed in the same strain:

(a) Āchārya Viśvarūpa in his commentary on verse 1.45 of *Yājñavalkya–smṛiti* writes:

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1 गाथा इतिहासाः पुराकल्पश्च ब्राह्मणान्येव ।.....। सर्वाण्येतानि ब्राह्मणान्युच्यन्ते, 1.7.1

2 तत्र ब्रह्मेतिहासमिश्रमृङ्मिश्रं गाथामिश्रं भवति, 4.6

3 अन्धन्तमः प्रविशन्ति ये ऽसम्भूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ 40.9

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Nārāśaṁsyah paurusheyyo yajña–gāthāh. Gāthā ātmavādaślokāh. Purushakṛitā eva yajñagāthā ityanye.[1]

(b) Medhātithi in his commentary on verse 9.42 of *Manusmṛiti* writes:

gāthāśabdo vṛittaviśeshavachanah.....paramparāgatā ślokāh.[2]

(c) In chapter 25 of *Ayodhyā–kāṇḍa* of North–western recension of the *Rāmāyaṇa*, it is mentioned :[3]

Api cheyam purāgītā gāthā sarvatra viśrutā,
manunā mānavendreṇa tām śrutvā me vachah kuru. 11.
Gurorpyavaliptasya kāryākāryamajānatah.
kāmachārapravṛittasya na kārya bruvato vachah. 12.

In the *Panchatantra* by Pūrṇa Bhadra, the second verse above has a slightly variant reading :

Gurorapyavaliptasya kāryākāryamajānatah,
utpathapratipannasya daṇḍo bhavati śāsanam.[4] 1.169.

In the *Ādi–parva* of the *Mahābhārata*, the same *śloka* is repeated as :

Gurorapyavaliptasya kāryākāryamajānatah,
utpathapratipannasya nyāyyam bhavati śāsanam.[5] 64

Medhātithi has the following reading of this verse, from some source, in his commentary on 9.64 of *Manusmṛiti* :

Gurorapyavaliptasya kāryākāryamajānatah,
utpathapratipannasya parityāgo vidhīyate.[6]

Lakshmīdhara in *Śrāddha–kāṇḍa*, mentions it amongst the verses from *Hārīta*.[7]

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1 नाराशंस्यः पौरुषेय्यो यज्ञगाथाः । गाथा आत्मवादश्लोकाः । पुरुषकृता एव यज्ञगाथा इत्यन्ये, 1.45

2 गाथाशब्दो वृत्तविशेषवचनः । परम्परागता श्लोकाः, 9.42

3 अपि चेयं पुरागीता गाथा सर्वत्र विश्रुता । मनुना मानवेन्द्रेण तां श्रुत्वा मे वचः कुरु, 11.
गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः । कामचारप्रवृत्तस्य न कार्य ब्रुवतो वचः, 12.

4 गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः । उत्पथप्रतिपन्नस्य दण्डो भवति शासनम्, 1.169

5 गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः । उत्पथप्रतिपन्नस्य न्याय्यं भवति शासनम् ॥ p. 932

6 गुरोरप्यवलिप्तस्य कार्याकार्यमज़ानतः । उत्पथप्रतिपन्नस्य परित्यागो विधीयते ॥

7 p. 223

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Verse 1.131 of *Tantrākhyāyikā* has a close resemblance.[1]

It is stated in verses 5 to 6 of chapter 57 of the *Śānti–parva* of the *Mahābhārata* that this verse was sung by king Maruta.

(d) A few *gāthās* are mentioned in chapter 31 of *Āśvamedhika-parva* of the *Mahābhārata*:[2]

Atra gāthāh kīrtayanti purākalpavido janah,
ambarīsheṇa yā gītā rājñā rājyam praśāsatā. 4.
Samudīrṇeshu dosheshu vadhyamāneshu sādhushu,
jagrāha tarasā rājyamambarīsha iti śrutih.[3] 5.

Ślokas composed by ordinary man were also called *gāthās*. *Kāṭhaka–gṛihya-sūtra* 25.23 and *Pāraskara-gṛihya-sūtra* 1.7.2, name the hymns as *gāthās*. The *kuntāpa-ṛichās* of *Atharva-veda* 20.128.120 are named as *gāthās* in *Aitareya Brāhmaṇa* 6.32.

Nārāyaṇa in his commentary on *Āśvalāyana-śrauta-sūtra* accepts all the *ṛichās* as gāthās. He comments on a *yajña-gāthā* as: gāthāśabdena brāhmaṇagatā ṛicha uchyante, yajñārthā gāthā yajñagāthāh.[4] In his commentary on 3.3.1 of *Āśvalāyana-gṛihya-sūtra*, he states: gāthā nāma ṛigviśeshāh.[5] This mistake of Nārāyaṇa is repeated by Sāyaṇa in his commentary on 2.9 of *Taittirīya Āraṇyaka*. He writes: gāthāh mantraviśeshāh.[6] Stating *yad brāhmaṇāni*,[7] he considers *itihāsa and gāthā* etc. as their adjective. This has a reference to *gāthās* composed by ordinary people. In contradiction, it has to be stated that the brāhmaṇa itself accepts these *gāthās* as composed by ordinary people, therefore, the reference of Nārāyaṇa is of no importance.

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1 p. 35

2 अत्र गाथाः कीर्तयन्ति पुराकल्पविदो जनः । अंबरीषेण या गीता राज्ञा राज्यं प्रशासता,
समुदीर्णेषु दोषेषु वध्यमानेषु साधुषु । जग्राह तरसा राज्यमम्बरीष इति श्रुतिः ॥

3 The reading by Nīlakaṇṭha is जग्राह तरसा राज्यमंबरीषो महायशाः ।

4 गाथाशब्देन ब्राह्मणगता ऋच उच्यन्ते । यज्ञार्था गाथा यज्ञगाथाः । 5.6.

5 गाथा नाम ऋग्विशेषाः । 3.3.1

6 गाथाः मन्त्रविशेषाः, 2.9.

7 यद् ब्राह्मणानि ।

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The use of *yad* needs further clarification. It has been used with all the four Vedas in *Āśvalāyana-gṛihya-sūtra*. Similarly, it is used with *brāhmaṇāni*. It is not used with *itihāsa* etc. The *sūtrakāra* had considered *itihāsa* as the name of the facts mentioned in the brāhmaṇas. Here, *itihāsa* is not considered as independent but as part of *brāhmaṇas*.

The *brāhmaṇas* had definitely contained history of the sages and others as stated above. Some of the other examples are:

(a) Atha ha yājñavalkyasya dve bhārye babhūvatuh. Maitreyī cha Kātyāyani cha.[1]

(b) Tasya ha nachiketā nāma putra āsa.[2]

These refer to positive history. The brāhmaṇas could, therefore, be called as works on history as well.

It is contented that the hymns also have *itihāsa*. In the *Nirukta* it is stated: *tatretihāsamāchakshate*[3] and *ityaitihāsikāh*.[4] These refer to eternal history, in genaral, but not to any particular event of history. Jaimini has stated- param tu śrutiśāmānyamātram,[5] i.e., all the names in the hymns are in general and do not refer to any particular event or person. In the brāhmaṇas, to explain the substance of the hymns, historical events are mentioned as an illustration. The commentators of the mediaeval period could not grasp the true sense; their interptetation of the Veda as such is defective. The meanings of hymns are *yaugika* and *yoga-rūḍha*. The brāhmaṇas contain history. Genealogies of the *ṛishis* are mentioned in them. These contain the life and events of the son, the grandson and the great-grandsons, as well. A *vaṁśa* forms an integral part of a *purāṇa*. These *vaṁśas* are often found in the brāhmaṇas. Another adjective of the brāhmaṇas

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1 अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः । मैत्रेयी च कात्यायनी च । 14.7.3.1, ŚB

2 तस्य ह नचिकेता नाम पुत्र आस । 3.11.8.14, TB

3 तत्रेतिहासमाचक्षते, 2.10.

4 इत्यैतिहासिकाः, 2.16

5 परं तु श्रुतिसामान्यमात्रम् 1.31

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is, therefore, *purāṇa* also. The brāhmaṇas though called as *itihāsa* are not called the Veda itself.

G. Many more references to the same effect are available. Gautama has stated: stutirnindā parakṛitih purākalpa ityarthavādah.[1] Vātsyāyana in his commentary on *purākalpa* writes :

Aitihyasamācharito vidhiḥ purākalpa iti. Tasmādvā etena purā brāhmaṇā bahishpavamānam sāmastomamastaushan. Yajñam pratanavāmaha ityādi.[2]

The main constituent of *purākalpa* is historical events. To illustrate his commentary, Vātsyāyana quotes from the *Tāṁḍya Brāhmaṇa.* The *Mahābhāshya* has a similar reference : purākalpa etadāsīt saṁskārottarakālam brāhmaṇā vyākaraṇam smādhīyate.[3] In Vākyapadīya also it is stated : śrūyate hi purākalpe.[4]

Vātsyāyana and others have accepted *itihāsa* as an integral part of a brāhmaṇa; to accept their name as *itihāsa* is not improper.

Vātsyāyana further mentions: tasyeti śabdaviśeshamevādhikurute bhagavānṛishih.[5] The period of these *sūtras* as near about the first century of the Christian era is not correct.

The following references in the literature, equate brāhmaṇas and Vedas as equal; as subsidiary literature of the vedas and not of the brāhmaṇas. The references in the brāhmaṇas exclude the brāhmaṇas as Veda, these references in the *śrauta-sūtras* and the *dharma-sūtras* are insignificant :

(a) Mantabrāhmaṇyorvedanāmadheyan.[6]

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1 स्तुतिर्निन्दा परकृतिः पुराकल्प इत्यर्थवादः, 2.1.64

2 ऐतिह्यसमाचरितो विधिः पुराकल्प इति। तस्माद्वा एतेन पुरा ब्राह्मणा बहिष्पवमानं सामस्तोममस्तौषन्। यज्ञं प्रतनवामह इत्यादि। see 8.6.4, TMB

3 पुराकल्प एतदासीत्—संस्कारोत्तरकालं ब्राह्मणा व्याकरणं स्माधीयते, p.5, Vol. 1

4 श्रूयते हि पुराकल्पे, 1.155

5 तस्येति शब्दविशेषमेवाधिकुरुते भगवान्ऋषिः, 2.1.57
मन्त्रब्राह्मणयोर्वेदनामधेयम्, 24.1.31, AŚS; 1.1.7, Satyāshāḍa-śrauta-sūtra, 2.6.3, Kātyāyana pariśishṭa-pratijñā-sūtram

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(b) Mantrabrāhmaṇam veda ityāchakshate.[1]

(c) Jāyamāno vai brāhmaṇaḥ.[2] Baudhāyana dharma-sūtra writes on it: evamaṛiṇasamyogam vedo darśayati,[3] i.e., it is in use of the Veda.

(d) Āmnāyaḥ punarmantrāścha brāhmaṇāni cha.[4]

These references from the *Kalpa-sūtras* are *smṛiti*. *Smṛiti* as an evidence has not the same value as *śruti*. Jaimini has clearly expressed that the *kalpa-sūtras* are *smṛiti*,[5] and cannot be accepted as an evidence as these are *paratah-pramāṇa*. Though the brāhmaṇas are also *paratah-pramāṇa*, their comparative position is superior, due to their proximity to the Vedas. The brāhmaṇas have been called the Veda only ceremoniously, just like *Āyurveda* and *Dhanurveda* are also called the Veda and some of the quotations from the *tantras* are called *mantra* and *śruti*.

(a) Mādhava in the chapter on *Yoga-śāstra* in *Sarva-darśana-saṁgraha* writes that the *mantras* or hymns are of two types, viz, vedic and *tāntrika*.[6] Kullūka in his commentary on *Manusmṛiti* writes: śrutiścha dvividhā vaidikī tāntrikī cha,[7] i. e., *śruti* is of two types *vaidikī* and *tāntrikī*.

Many of the sentences in the *śrauta-sūtras* are at times called *mantras*. Bhaṭṭa Gopinātha in his commentary on *Satyāshāḍa-śrauta-sūtra* writes: sautreshu vaidikeshu cha mantreshu.[8]

Utpalāchārya in his *Spanda-kārikā* quotes *Pancharātraśruti*.[9]

Svāmī Dayānanda Sarasvatī considers, *mantra-brāhmaṇayorveda-nāmadheyam* as an inter-polation.[10]

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1 मन्त्रब्राह्मणं वेद इत्याचक्षते, 2.6.3, Baudhāyana-gṛihya-sūtra
2 जायमानो वै ब्राह्मण:, 6.3.10.5, TS
3 एवमृणसंयोगं वेदो दर्शयति, 2.9.7, Baudhāyana-dharma-sūtra
4 आम्नाय: पुनर्मन्त्राश्च ब्राह्मणानि च, 1.3, Kauśika-sūtra
5 Smṛiti-pāda chapter of Mīmāṁsā-darśana
6 p. 707, ed. by Umashankar Sharma Rishi, 1964, CSS
7 श्रुतिश्च द्विविधा वैदिकी तान्त्रिकी च, 2.1
8 सौत्रेषु वैदिकेषु च मन्त्रेषु, 7.1
9 p. 2
10 See Ṛigvedādi-bhāshya-bhūmikā by Svāmī Dayānanda

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Itihāsa and *purāṇa* are called Veda ceremoniously in *Śatapatha;*[1] similarly, the brāhmaṇas are called the Veda in *Āpastamba* and other *śrauta-sūtras.* It is also not certain if such sentences from Baudhāyana and other *sūtra* works are of the *ṛishis* who had composed them or added later on by their successive disciples etc. Govinda Svāmī has similarly, expressed.[2] If *itihāsa* and *purāṇa* are separate from the brāhmaṇas, how could these two be the name of the brāhmaṇas? Vātsyāyana in his commentry on the *Nyāya-sūtrās* states : pramāṇena khalu brāhmaṇenetihāsapurāṇasya prāmāṇyamabhyanujñāyate,[3] i. e., the authenticity of *itihāsa* and *purāṇa* is established by the authenticity of the brāhmaṇas. The *Śatapatha brāhmaṇa* has an interesting reference :

Athāshṭame ahan.....kaṁchiditihāsamāchakshīta..... Atha navame ahan.....tānupadiśati purāṇam vedah so ayamiti kinchit purāṇamāchakshīta.[4]

A large number of works on *itihāsa* and *purāṇa* were available even prior to the compilation of these brāhmaṇas, as stated earlier. Their major portion, as expounded later on, has been incorporated in these brāhmaṇas. The brāhmaṇas are also named as *itihāsa.* Purāṇa is another name even though at times used as an adjective. The term *purāṇa* has been explained as : purāṇam kasmāt. Purā navam bhavati,[5] i. e., being the first it is new. The brāhmaṇas testify to this statement. The hymns have only a general allusion. This strengthens us to state that the brāhmaṇas are not the Veda.

H. Pāṇini had composed the following aphorisms :

(a) Dṛishṭam sāma.[6]

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1 इतिहासो वेदः । पुराणं वेदः । 13.4.3. 12–13

2 In his commentary on इति बोधायनः, 3.5.8, he writes: बौधायनसंज्ञब्दनादन्यस्तच्छिष्यो ऽस्य ग्रन्थस्य कर्तेति गम्यते ।

3 प्रमाणेन खलु ब्राह्मणेनेतिहासपुराणस्य प्रामाण्यमभ्यनुज्ञायते, 4.1.62

4 अथाष्टमेऽह्न् ।.....कञ्चिदितिहासमाचक्षीत ।...अथनवमेऽह्न् ।.....तानुपदिशति पुराणं वेदः सोऽयमिति किंचित् पुराणमाचक्षीत । 13.4.3.12–13

5 पुराणं कस्मात् । पुरा नवं भवति । 3.19, Nirukta

6 दृष्टं साम, 4.2.7

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(b) Tena proktam.[1]

(c) Purāṇaprokteshu brāhmaṇakalpeshu.[2]

(d) Upajñāte.[3]

(e) Krite granthe.[4]

These mean that :

(a) the hymns are drasṭha or revealed ;

(b) recensions (excluding the Vedas), the brāhmaṇas and the kalpas are propounded;

(c) intuition is the source of the works by Pāṇini and others; and

(d) ordinary works.

Even here, the brāhmaṇas are treated as separate from the *mantra-saṁhitās*. The brāhmaṇas are not given an equal status. The hymns are stated to have been revealed and the brāhmaṇas as expounded. An *anukramaṇī* by a *ṛishi* of a brāhmaṇa has neither been referred to nor is available, whereas *anukramaṇīs* of *saṁhitās* are available. If a *saṁhitā* has a brāhmaṇa portion included in it, the *ṛishis* of the brāhmaṇa portion are not mentioned in the *anukramaṇīs*. *Prajāpati* is mentioned in general as the primoridal *seer* of the *brāhmaṇas* and from him the meaning of the Veda had emanated. The *Ārshādhyāya* of the *Chārāyaṇīya-saṁhitā* called as *Mantrārshādhyāya* refers to only one or two *ṛishis* of the brāhmaṇas, and in general the *ṛishis* of the brāhmaṇa portion have not been described. The very name *Mantrārshādhyāya* denotes that it relates to the *ṛishis* of the *mantras* only.[5] The following reading is available in it : brāhmaṇāni prajāpateh. Brāhmaṇapaṭhitān mantrānathodāharishyāmah.[6] The *ṛishis* related to the *mantras*

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1 तेन प्रोक्तम् 4.3.101

2 पुराणप्रोक्तेषु ब्राह्मणकल्पेषु, 4.3.105

3 उपज्ञाते, 4.3.115

4 कृते ग्रन्थे, 4.3.116

5 Saṁkara, however, writes on Vedānta-sūtra, 1.3.33, ऋषिणामपि मन्त्रब्राह्मणदर्शिनां, i.e., of the ṛishis of the mantras and brāhmaṇas. It appears to be a general reference to the ṛishis of the brāhmaṇas, and not to any particular ṛishi

6 ब्राह्मणानि प्रजापतेः । ब्राह्मणपठितान् मन्त्रानथोदाहरिष्यामः, Sthānaka 18.

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contained in the brāhmaṇas are mentioned but none of a brāhmaṇa is mentioned. Prajāpati, though the name of the God himself, is also the name of a particular *ṛishi*. *Brahmā* is also called Prajāpati. He is the primoridal exponent of the brāhmaṇas. He is a *seer* of the brāhmaṇas. The few other similar references are of *seers* in general and have no particular allusion.

Some of the scholars consider Vātsyāyana to have mentioned the *ṛishis* of the brāhmaṇas in his commentary as : ya eve mantra-brāhmaṇasya drashṭārah pravaktāraścha te khalvitihāsapurāṇasya dharmaśāstrasya cheti.[1] A careful study of his commentary in—'Ya evāptā vedārthānām drashṭārah,[2]—helps to understand that the meaning of *brāhmaṇasya drashṭārah* is *vedārthānām drashṭārah*.[3] Besides the meaning of the Vedas, their *ṛishis* had added *itihāsa* and *purāṇa* while propounding them. The *Nirukta* clearly states :

(a) Ṛisherdṛishṭārthasya pritīrbhavatyākhyānasamyuktā.[4]

(b) Ityākhyānam.[5]

i. e., the meaning and explanation of the Veda when added with *itihāsa* etc. appeals more. If the brāhmaṇas are accepted as the Veda, where will the meaning of the Vedas be available. The meaning of the hymns is available in the brāhmaṇas, but the meaning of the brāhmaṇas is no where available. Therefore, the hymns alone form part of the Veda and the brāhmaṇas specifically explain them. The *ṛishis* could derive the meaning of the Vedas from the God; adding *ākhyāna* etc. they expounded their meaning and that meaning was termed as brāhmaṇa. Vatsyāyana has explained it as *vedārtha-drashṭā*.

Even the use of *apaśyat* in the brāhmaṇas is with the same purpose. A distinctive line between understanding the meaning of the

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1 य एव मन्त्रब्राह्मणस्य द्रष्टारः प्रवक्तारश्च ते खल्वितिहासपुराणस्य चेति, 4.1.62

2 य एवाप्ता वेदार्थानां द्रष्टारः, 2.2.67

3 ब्राह्मणस्य द्रष्टारः means वेदार्थानां द्रष्टारः

4 ऋषेर्दृष्टार्थस्य प्रीतिर्भवत्याख्यानसंयुक्ता । 10.10; 10.46

5 इत्याख्यानम्, 11.19; 11.25; 11.34

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Veda is drawn in the *Nirukta* : tad yadenāṁstapasyamānān brahma svayambhvabhyānarshat ṛishayo abhavan tadṛishīṇāmṛishitvam. Iti vijñāyate.[1] Only the original hymns have the *nitya-ānupūrvī;* the brāhmaṇas and even the ordinary recensions are without it. The *ānupūrvī* is *anitya* even in the recensions as stated in the *Mahābhāshya* :

Yadyapyartho nityo yā tvasau varṇānupūrvī sānityā,
tadbhedāchchaitadbhavati kāṭhakam kālāpakam maudakam paippalādakamiti.[2]

Śatapatha Brāhmaṇa has another reference :

Saptāksharam vai brahma argityekāksharam yajuriti dve.
Sāmeti dve aatha yadato anyad brahmaiva tad.
Dvyaksharam vai brahma. Tadetatsarvam saptāksharam brahma·[3]

The Veda or Brahma has seven letters or *aksharas :*

Ṛik		1 Letter
Yajuh		2 Letters
Sāma		2 Letters
Brahma = Atharva		2 Letters
The complete Brahma		7 Letters

This complete Brahma is of seven letters. The phrase *sarvam-brahma*[4] implies that the Veda is confined within it. Only *Rik*, *Yajuh*, *Sāma* and *Atharva* are mentioned, the brāhmaṇas are not mentioned. The Veda is named as *Brahma.* This *Brahma* having been explained by *Brahmā* and others came to be designated as brāhmaṇa. The *Brahma* was revealed to the *seers* but not the brāhmaṇa. They could grasp only the substance of the brāhmaṇa as stated in the *Gopatha Brāhmaṇas*: sa etam trivṛitam saptatantumekavimśatisaṁstham yajñamapaśyat.[5] The

1 तद यदेनांस्तपस्यमानान् ब्रह्म स्वयम्भ्वभ्यानर्षत् ऋषयोऽभवन् तदृषीणामृषित्वम् । इति विज्ञायते । 2.11

2 यद्यप्यर्थो नित्यो या त्वसौ वर्णानुपूर्वी सानित्या ।
तद्धेताच्चैतद्भवति काठकं कालापकं मौदकं पैप्पलादकमिति, 4.3.101, compare 2.9, TA

3 सप्ताक्षरं वै ब्रह्मऽगित्येकाक्षरं यजुरिति द्वे । सामेति द्वेऽअथ यदतोऽन्यद् ब्रह्मैव तद् ।
द्व्यक्षरं वै ब्रह्म । तदेतत्सर्वं सप्ताक्षरं ब्रह्म । 10.2.4.6

4 सर्वं ब्रह्म

5 स एतं त्रिवृतं सप्ततन्तुमेकविंशतिसंस्थं यज्ञमपश्यत्, 1.12, pūrva-bhāga

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substance of the *yajña* was seen by the *seers* in the *mantras* or the hymns; similarly, they had seen the substance of the brāhmaṇas. *Mahābhāshya* again refers : paśyati tvāchāryah.[1]

Vātsyāyana in his commentary on another *sūtra* states : pramāṇam śabdah. Yathā loke. Vibhāgaścha brāhmaṇavākyānām trividhah,[2] i. e., the evidence of *śabda* is to be accepted. The teachings of the *ṛishis* are also to be accepted. The three-fold division of a sentence is available in the brāhmaṇas. *Śruti* is separate. The brāhmaṇas having *itihāsa*, its words as compared to the *mantras* are by human beings and, therefore, these are not the Veda. Preceded by *śabda*, the use of *loke* refers to the words or *śabda* used by common people. Vātsyāyana has also written :

Yathā laukike vākye vibhāgenārthagrahaṇāt pramāṇatvamevam vedavākyānāmapi vibhāgenārthagrahaṇāt pramāṇatvam bhavitumarhatīti [3]

The use of *vedevākyānām* is only formal and cannot be correlated with brāhmaṇas.

I. *Śatapatha Brāhmaṇa* states :

Ṛigvedo yajurvedah sāmavedo atharvāṅgirasa itihāsah purāṇam vidyā upanishadah ślokah sūtrāṇyanuvyākhyāni vyākhyānāni vāchaiva samrāṭ prajāyante.[4]

A similar reading is available in another place in the *Śatapatha Brāhmaṇa*.[5] Upanishads are treated as separate from the Vedas. Upanishads forming a part of the brāhmaṇas being separate from the Vedas, therefore, the brāhmaṇas themselves are separate from the Vedas. In *Yājñavalkya-smṛiti*, a similar idea is expressed :

Yato vedāh purāṇam cha vidyopanishadastathā,
ślokāh sūtrāṇi bhāshyāṇi yatkinchidvāṅgamayam kvachit.[6]

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1 पश्यति त्वाचार्यः, p.24, Vol. 1

2 प्रमाणं शब्दः । यथा लोके । विभागश्च ब्राह्मणवाक्यानां त्रिविधाः, 2.1.61

3 यथा लौकिके वाक्ये विभागेनार्थग्रहणात् प्रमाणत्वमेवं वेदवाक्यानामपि विभागेनार्थग्रहणात् प्रमाणत्वं भवितुमर्हतीति, 2.1.65

4 ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकः सूत्राण्यनुव्याख्यानानि व्याख्यानानि वाचैव सम्राट् प्रजायन्ते, 14.6.10.6 5 14.5.4.10

6 यतो वेदाः पुराणं च विद्योपनिषदस्तथा । श्लोकाः सूत्राणि भाष्याणि यत्किंचिद्वाङ्मयं क्वचित्, 3.181

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Viśvarūpa in his commentary clarifies : upanishadām pṛithag-vachanam vedabhāgāntarasya tādarthyapradarśanārtham.[1]

The following verses from chapter 331 and 323, respectively of *Śānti-parva* of the *Mahābhārata*, further, clarify this view point :

(a) Āraṇyakam cha vedebhya oshadhībhyo amṛitam yathā.[2]

(b) Ṛigvede sayajurvede tathaivatharvasāmasu,
purāṇe sopanishade tathaiva jyotishe arjuna.[3]

The use of the terms *Rik* and *Rigveda*, do not mean that the former refers to the Vedas and the latter to the Vedas and the brāhmaṇas. Both these phrases are used only for the *saṁhitās*. In a large number of the *kaṇḍikās* of the *Śatapatha Brāhmaṇa* it is repeatedly stated :[4]

(a) Tānupadiśati ṛicho vedah.....ṛichām sūktam vyāchakshaṇa.3

(b) Tānupadiśatī yajūṁshi vedah.....yajushāmanuvākam vyāchakshaṇa.6

(c) Tānupadiśati ātharvaṇo vedah.....atharvaṇāmekam parvam vyāchakshaṇa.7

(d) Tānupadiśati sāmāni vedah.....sāmnām daśatam brūyāt.14

Bhavatrāta in the introduction to his commentary on the *Jaiminīya-śrauta-sūtra* writes : yadṛichā hotṛitvam.....Atrargādibhih śabdairvedā evābhidhīyante,[5] i. e., the phrase *ṛik* etc. refer to the Vedas. The phrase *ṛigādi* means only the Vedas. The brāhmaṇas of the *Rigveda* and the other Vedas do not have the *sūktas*, therefore,

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1 उपनिषदां पृथग्वचनं वेदभागान्तरस्य तादर्थ्यप्रदर्शनार्थम् ।

2 आरण्यकं च वेदेभ्य ओषधीभ्योऽमृतं यथा, 3.

3 ऋग्वेदे सयजुर्वेदे तथैवाथर्वसामसु । पुराणे सोपनिषदे तथैव ज्योतिषेऽर्जुन. 8.

4 (a) तानुपदिशति ऋचो वेदः... ऋचां सूक्तं व्याचक्षण, 3.
(b) तानुपदिशति यजूंषि वेदः.....यजुषामनुवाकं व्याचक्षण. 6.
(c) तानुपदिशति आथर्वणो वेदः.....अथर्वणामेकं पर्वं व्याचक्षण. 7.
(d) तानुपदिशति सामानि वेदः.....साम्नां दशतं ब्रूयात्. 14.

5 यदृचा होतृत्वं.....। अत्रर्गादिभिः शब्दैर्वेदा एवाभिधीयन्ते

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the phrase *ṛigvedādi* is used only for the *saṁhitās* of the hymns and not for the brāhmaṇas.

In *kaṇḍikās* 8, 9 and 10 of this chapter of the *Śatapatha Brāhmaṇa Āñgirasa Veda*, *Sarpa-vidyā-Veda* and *Devajana-vidyā-Veda* are mentioned. These are the sub-divisions of the *Atharva-veda*. These all contain *parvas*. The remaining *Māyā-Veda*, *Itihāsa Veda*, *Purāṇa Veda* are the traditional collections. These are neither complete works nor their sub-divisions. These are qualified by the following uses : kānchinmāyām kuryāt; kānchiditihāsmāchakshīta; kinchit purāṇamāchakshīta.[1] The phrase *veda* is used only in a formal manner in these three *kaṇḍikās*. It is stated in the 15th *kaṇḍikā* : āchashṭe...sarvān vedān[2] i.e., to speak of all the Vedas. Here, only the Veda is alluded to and the brāhmaṇas are not at all mentioned. Yājñavalkya and other *ṛishis* had never equated the Vedas with the brāhmaṇas.

J. Each brāhmaṇa has references to the revelation of the Veda through Prajāpati[3] :

(a) Sa etāni tṛīṇi jyotīṁshyabhyatapyata so agnerevarcho aasṛijata vāyoryajūṁshyādityāt sāmāni. Sa etām trayīm vidyāmabhyatapyata...Athaitasyā eva trayyai vidyāyai tejorasam prāvṛihta. Eteshāmeva vedānām bhishajyāyai sa bhuṛityṛichām prāvṛihat.....

(b) Sa imāni trīṇi jyotīṁshyabhitatāpa. Tebhyastáptebhyastrayo vedā ajāyantāgnerṛigvedo vāyoryajurvedah sūryāt sāmavedah. 3. Sa imānstrīn vedānabhitatāpa. Tebhyastaptebhyastrīṇi śukrāṇyajāyanta bhūrityaṛigvedāt.....[4]

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1 कांचिन्मायां कुर्यात, 11; कंचिदितिहासमाचक्षीत, 12; किञ्चित् पुराणमाचक्षीत, 13

2 आचष्टे.....सर्वान् वेदान्.....।

3 (a) .....स एतानि त्रीणि ज्योतींष्यभ्यतप्यत सो ऽग्नेरेवर्चो ऽसृजत वायोर्यजूंष्यादित्यात् सामानि । स एतां त्रयीं विद्यामभ्यतप्यत ।.....। अथैतस्या एव त्रय्यै विद्यायै तेजोरसं प्रावृहत् । एतेषामेव वेदानां भिषज्यायै स भूरित्यृचां प्रावृहत्.....। 6.10, Kauśika-sūtra

(b) स इमानि त्रीणि ज्योतींष्यभिततताप । तेभ्यस्तप्तेभ्यस्त्रयो वेदा अजायन्ताग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात् सामवेदः ॥3॥ स इमांस्त्रीन् वेदानभिततताप । तेभ्यस्तप्तेभ्यस्त्रीणि शुक्राण्यजायन्त भूरित्यृग्वेदात्..। 11.5.8.4, ŚB

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(c) Sa etānstisro devatā abhyatapat. Tāsām tapyamānānām rasān prāvṛihat. Agnerṛicho vāyoryajūṁshi sāmānyādityāt. 2. Sa etām trayīm vidyāmabhyatapat. Tasyāstapyamānāyā rasān prāvṛihat. Bhūrityaṛigbhyah.[1]

Such examples could be multiplied. In all these, *Rik* and *Rigveda* are synonyms. The *Trayī-vidyā* is formed of *Rik, Yaju* and *Sāma*. *Śatapatha Brāhmaṇa* calls these as *Rigveda, Yajurveda* and *Sāmaveda*. So these are synonyms. Certain scholars consider that these three should not be equated as the *Śatapatha Brāhmaṇa* has both the hymns and the brāhmaṇa portion; whereas *Kaushītakī Brāhmaṇa* has only the hymns. The reference to thc context in these particular chapters relates to the same subject, therefore, their meaning leads to the same conclusion. The brāhmaṇas are not revealed along with the Vedas, these have been compiled at a much later date. Veda does not include a brāhmaṇa in these references.

Śabara Svāmī considers the brāhmaṇas as revealed to seers and quotes from an earlier work : smaryate cha—Vaiśaṁpāyanah sarvaśākhādhyāyī. Kathah punarimām kevalām śākhāmadhyāpayām babhūba, iti.,[2] i. e., Kaṭha recension and brāhmaṇa were available even before Kaṭha *ṛishi*. *Śabara Svāmī* had considered the brāhmaṇas as the Veda,[3] therefore, his approach is in the same direction. Instead of illustrating his writings from the hymns, he always quoted from earlier writers.

Kaṭha recension and its brāhmaṇa though contemporaneous with Vaiśampāyana were never earlier to Vyāsa. Not to speak of the the brāhmaṇas even the recensions were not available in the beginning of the universe. Only the *mantra-saṁhitās* were available.

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1 स एतास्तिस्रो देवता अभ्यतपत् । तासां तप्यमानानां रसान् प्रावृहत् । अग्नेर्ऋचो वायोर्यजूंषि सामान्यादित्यात् ॥2॥ स एतां त्रयीं विद्यामभ्यतपत् । तस्यास्तप्यमानाया रसान् प्रावृहत् । भूरित्यृग्भ्यः ॥3॥ 4.17. CU

2 स्मर्यते च—वैशम्पायनः सर्वशाखाध्यायी । कठः पुनरिमां केवलां शाखामध्यापयां बभूव, इति, 1.1.30

3 2.1.33

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The following reference from *Mahāvastu*, a Buddhist work, clearly differentiates between Veda and brāhmaṇa. Vedas are constituted of the hymns alone and not of the brāhmaṇas. According to the tradition known to the Buddhist scholars, the brāhmaṇas were never equated with the Vedas. A phrase *brāhmaṇavedeshu* is used in *Mahāvastu*, i.e., the brāhmaṇas and the Veda were separate from each other, e.g.,

Tasya rājño purohito brahmāyuh nāma trayāṇām vedānām pārago sanirghaṇṭhakaiṭabhānām itihāsapanchamānām aksharapadavyākaraṇe analpako so ayamāchāryah kuśalo brāhmaṇavedeshu api śāstreshu dānasamvibhāgaśīlo daśakuśalakarmapathām samādāya vartati.[1]

The three references quoted earlier stand confirmed by another evidence from *Shaḍviṁśa Brāhmaṇa:*

Prajāpatirvā imāmstrīnvedānasṛijata.....Tebhyo bhūrbhuvah svarityaksharad bhūrityṛigbhyo aksharat.....Bhuvariti yajurbhyo aksharat.....Svariti sāmabhyo aksharat.[2]

Herein, the three synonyms of three Vedas *Rik*, *Yajuh* and *Sāma* are mentioned; the use of the term *Rigveda* does not denote the *mantras* and the brāhmaṇas of the *Rigveda.*

K. *Gopatha Brāhmaṇa* has a decisive evidence :

Yān mantrānapaśyata sa ātharvaṇo vedo abhavat.[3]

This reference clearly states that the collection of *mantras* alone is Veda.

L. *Gopatha Brāhmaṇa* has another interesting reference:

Tasya (Omityetadaksharasya) prathamayā svaramātrayā Ṛigvedam. anvabhavat.[4]

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1 तस्य राज्ञो पुरोहितो ब्रह्मायुः नाम त्रयाणां वेदानां पारगो सनिर्घण्ठकैटभानां इतिहासपंचमानां अक्षरपदव्याकरणे, अनल्पको सोऽयमाचार्यः कुशलो ब्राह्मणवेदेषुऽपि शास्त्रेषु दानसंविभागलशीलो दशकुशलकर्मपथां समादाय वर्तति, p. 77, lines 8-11, Vol. II. Mahāvastu has similar usage elsewhere as well.

2 प्रजापतिर्वा इमांस्त्रीन्वेदानसृजत ।.....तेभ्यो भूर्भुवः स्वरित्यक्षरद् भूरित्यृग्भ्योऽक्षरत ।...भुवरिति यजुर्भ्योऽक्षरत् ।.....स्वरिति सामभ्योऽक्षरत् । 1.5.7.

3 यान् मन्त्रानपश्यत् स आथर्वणो वेदोऽभवत्, 1.5, pūrva-bhāga

4 तस्य (ओमित्येदक्षरस्य) प्रथमया स्वरमात्रया ऋग्वेदं अन्वभवत्, 1.1.17, pūrva-bhāga.

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Tasya (omityetadaksharasya) dvitīyayā svaramātrayā Yajurvedam anvabhavat.[1]
Tasya (omityetadaksharasya) tritīyaya svaramātraya Sāmavedam anvabhavat.[2]
Tasya (omityetadaksharasya) vakāramātraya Atharvavedam anvabhavat.[3]
Tasya (omityetadaksharasya) makārasrutyā Upanishadah anvabhavat.[4]

Rigveda was formed of the first *mātrā* of Om, *Yajurveda* from the second, *Sāmaveda* from the third, *Atharvaveda* from the *vakāra-mātrā* and *Upanishads* from *makāra-śruti*. Since the *Upanishads* were formed separately from the four Vedas, these are separate from the Vedas. Had these and the brāhmaṇas formed part of the Vedas, these should have been formed along with the Vedas.

M. Śaunaka, the teacher of Kātyāyana, writes in the beginning of *Ārshānukramaṇī* : Rigvedamakhilam drashṭāro ye hi munipuṅgavah,[5] i. e., the best of the munis to whom the complete *Rigveda* was revealed. Śaunaka narrates only the *ṛishis* of the *mantras* or the hymns. According to Śaunaka, the collection of the hymns formed the complete part of the *Rigveda*. The *Rigveda* never had a line from the brāhmaṇa. The view point of the teacher normally should have been followed by the disciples. Such a reference as *mantrabrāhmaṇayorvedanāmadheyam* in the works of his disciple, Kātyāyana, appears to be an inter-polation.

N. The brāhmaṇas of the *Sāmaveda* refer to a *subrahmaṇyā*.[6] A portion of it reads : Kauśika brāhmaṇa gautama bruvāṇeti.[7] *Śatapatha Brāhmaṇa* comments : śaśvadvaitadāruṇināmadhunopajñātam yad gautama bruvāṇeti,[8] i. e., this portion of *subrahmaṇyā* has been prepared by intuition by Āruṇi, just now.

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1 तस्य (ओमित्येतदक्षरस्य) द्वितीयया स्वरमात्रया यजुर्वेद अन्वभवत् । 1.1.18
2 तस्य (ओमित्येतदक्षरस्य) तृतीयया स्वरमात्रया सामवेद अन्वभवत् । 1.1.19
3 तस्य (ओमित्येतदक्षरस्य) वकारमात्रया अथर्ववेद अन्वभवत् । 1.1.20
4 तस्य (ओमित्येतदक्षरस्य) मकारश्रुत्या उपनिषद: अन्वभवत् । 1.1.21
5 ऋग्वेदमखिलं द्रष्टारो ये हि मुनिपुंगवा: 1.1
6 सुब्रह्मण्या, 1.1
7 कौशिकब्राह्मण गौतमब्रुवाणेति,
8 शश्वद्वैतदारुणिनाधुनोपज्ञात यद् गौतम बुवाणेति, 3.3.4.19, SB

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Jaiminīya Brāhmaṇa has another reference : atha ha vā eke kauśika brāhmaṇa gautama bruvāṇeti āhvayanti. Tadu ha vā āruṇi-naiva yaśasvinopajñātam[1], i. e., a few scholars call it *Kauśika Brāhmaṇa*. It was intuitively known to Āruṇi. *Upa-jñata* works were composed by ordinary people.[2] *Kauśika Brāhmaṇa* is a part of *subrahamaṇyā*. *Jaiminīya* and *Śatapatha Brāhmaṇas* refer to it as composed by Āruṇi. *Śatapatha* even uses the phrase *adhunaiva*, i. e., just now. It is a further evidence to prove that the brāhmaṇas of the *Sāmaveda* were compiled alongwith the *Śatapatha* and other brāhmaṇas and Yājñavalkya and other *rishis* accepted these brāhmaṇas as composed by them and not to be equated with the *mantras*.

It is written in the second *kaṇḍikā* of *Charaṇa-vyūha* :

Triguṇam paṭhyate yatra mantrabrāhmaṇayoh saha,
Yajurvedah sa vijñeyah śeshāh śākhāntarāh smṛitāh.[3]

Charaṇa-vyūha is not an authentic and dependable work. Its eight or nine different types are available. Its edition by Weber and that published from Kāśī differ. Mahidāsa has a different verse to comment :

Mantrabrāhmaṇayorvedah triguṇam yatra paṭhyate,
Yajurvedah sa vijñeya anye śākhāntarāh smṛitah.[4]

The former verse in the *Charaṇa-vyūha* is not commented upon by Mahidāsa, instead he writes his own verse as above and comments on it separately. He writes : etādṛiśa paṭhanam śākhāyā adhyayanam (yatra) sa yajurvedah. Tachcha taittirīyaśākhāyāmevāsti.[5] This verse appears to have been inter-polated by a follower of the *Taittirīya* recension.

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1 अथ ह वा एके कौशिकब्राह्मणगौतमब्रुवाणेति आह्वयन्ति । तदु ह वा आरुणिनैव यशस्विनोपज्ञातम्, 2.79–80, see introduction to Kāṇva-Śatapatha by Caland, p. 101

2 See above p. 138

3 त्रिगुणं पठ्यते यत्र मन्त्रब्राह्मणयोः सह । यजुर्वेदः स विज्ञेयः शेषाः शाखान्तराः स्मृताः ॥

4 मन्त्र ब्राह्मणयोर्वेदः त्रिगुणं यत्र पठ्यते । यजुर्वेदः स विज्ञेय अन्ये शाखान्तराः स्मृताः ॥

5 एतादृशपठनं शाखाया, अध्ययनं (यत्र) स यजुर्वेदः । तच्च तैत्तिरीयशाखायामेवास्ति ।

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O. Another evidence in the *Mimāṁsā-sūtras* helps to establish that the brāhmaṇas were not revealed like the hymns, as: mantropadeśo vā na bhāshikasya prāyopapatterbhāshikaśrutih.[1] Śabara in his commentary writes : bhāshāsvaro brāhmaṇe pravṛittah, i.e., the brāhmaṇas have the same *svara* as is available in the language of the common man. As the *svaras* of the brāhmaṇas are *laukika* these cannot be revealed by God. Satyavrata Sāmaśramī in his *Trayī-parichaya* has put forth this view in details.

P. The brāhmaṇas refer to the *pratīkas* of the hymns and use the phrase *iti* at their end; followed by commentary on the hymns and mention of the *ṛishis*. *Kāṭhaka-saṁhitā* has the references :[3]

(a) mahi trīṇāmavo astu.

(b) Ityesha prājāpatyastrichah.

(o) Sa vāmadeva ukhyamagrimabibhastamavaikshata sa etat sūktamapaśyat kṛiṇushva pājah prasitim na pṛithvim, iti.

Similarly *Ashṭādhyāyī* and other works do not accept the brāhmaṇas as the Vedas.

Dhūrta-svāmī while commenting on *mantrabrāhmaṇayorvedanāmadheyam* of *Āpastamba-paribhāshā-sūtra* writes: kaiśchit mantrāṇāmeva vedatvamāśṛitam.[4] Haradatta Miśra in his commentary on the same *sūkta* writes: kaiśchinmantrāṇāmeva vedatvamākhyātam,[5] i.e., certain scholars accept *mantras* alone as the Veda. According to both Dhūrtasvāmī and Haradatta Miśra certain scholars used to accept the *mantras* alone as the Vedas.

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1 मन्त्रोपदेशो वा न भाषिकस्य प्रायोपपत्तेर्भाषिकश्रुतिः, 12.3.17

2 भाषास्वरो ब्राह्मणे प्रवृत्तः ।

3 (a) महि त्रीणामवोऽस्तु, 7.2.

(b) इत्येष प्राजापत्यस्त्रिचः, 7.9

(c) स वामदेव उख्यमग्रिमबिभस्तमवैक्षत स एतत् सूक्तमपश्यत् कृणुष्व पाजः प्रसितिं न पृथ्वीम, इति, 10.5, see Ṛigveda, 4.4

4 कैश्चित् मन्त्राणामेव वेदत्वमाश्रितम्, 34

5 कैश्चिन्मंत्राणामेव वेदत्वमाख्यातम्, 34

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After the *Mahābhārata* period, the period of only *yajñas* came into prominence. The brāhmaṇas were in constant use and gained special respect. At that time, these came to be equated with the Vedas. Not only the brāhmaṇas, even the *dharma-sūtras* are at times called as *āmnāya*. Vīramitrodaya writes tn his *Saṁskāra-prakāśa* : mantrabrāhmaṇayorvedah shaḍangameka iti gautamah.[1] Maskarī in his commentary on *sūtra–yatra chāmnāyo vidadhyāt* writes; athavā-āmnāyaśabdena manuruchyate.,[2] i.e., the phrase *āmnāya* could refer to *Manusmṛiti*, as well. An author of *dharma-śāstra* uses the word *āmnāya* for *Manusmṛiti*; similarly, the brāhmaṇas being a compendium to the performance of sacrifices, had been called the Veda only ceremoniously but not as an actuality.

Bhaṭṭa Kumārila writes in his *Tantra-vārttika:*

Smṛitigranthe apyāmnāyaśabdaprayogāt. Smārtadharmādhikāre hi Śaṁkhalikhitābhyāmuktam-āmnāyah smṛitidhāraka iti. Granthakāragatāyāh smṛitestatkṛitagranthāmnāyah smṛitigranthādhyāyinām smṛitidhāraṇārthatvenoktah.[3]

Smṛiti works are called *āmnāya*. Śaṁkhalikhita also says so. Readers of *smṛiti* works can call their original work i.e., *Manusmṛiti* as *āmnāya*.

Śabara and later scholars called these as the Vedas. Even common man started treating them as the Veda. This was the origin of the mistake. In the later periods many *āchāryas* could not confrom to this idea; they continued to treat the brāhmaṇas as separate from the Veda. However, these *āchāryas* did not raise their voice against the strong prevalent view. Svāmī Dayānanda Sarasvatī had raised his voice against this view and wrote : Ityādi bahubhih pramāṇairmantrāṇāmeva vedasamjñā na brāhmaṇagranthānāmiti siddham.[4]

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1 मन्त्र ब्राह्मणयोर्वेदः षडङ्गमेक इति गौतमः, p. 507

2 यत्र चाम्नायो विदध्यात्, 1.51; अथवा-आम्नायशब्देन मनुरुच्यते ।

3 स्मृतिग्रन्थेऽप्याम्नायशब्दप्रयोगात् । स्मार्तधर्म्माधिकारे हि शंखलिखिताभ्यामुक्तम्-आम्नायः स्मृतिधारक इति । ग्रन्थकारगतायाः स्मृतेस्तत्कृत्यग्रन्थाम्नायः स्मृतिग्रन्थाध्यायिनां स्मृतिधारणार्थत्वेनोक्तः, 1.3.7

4 इत्यादि बहुभिः प्रमाणैर्मन्त्राणामेव वेदसंज्ञा न ब्राह्मणग्रन्थानामिति सिद्धम्, वेदसंज्ञाविचारविषय, ऋग्वेदादिभाष्यभूमिका

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To conclude, it is reiterated that the brāhmaṇas were propounded by Prajāpati and later seers in the language other than that of the *mantras*; these were compiled in the Mahābhārata period; these brāhmaṇas gained importance when sacrifices came to be considered as the only meaning of the Vedas and their having the details of the rituals, these came to be known as the Vedas like other *dharma-śāstras*; these should be understood in their true context as the explanation of the Vedas and not the Veda itself.

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CHAPTER EIGHT

THEIR HELP TO UNDERSTAND THE VEDA

Brāhmaṇas as basis of Nirukta and Nighaṇṭu

Nirukta, probably, is the earliest work, at present available, which contains the meaning of the Veda. It is one of the ten works to be followed by the followers of the *Rigveda*. Followers of the *Rigveda* in South India even now specially study it. This was not the only *Nirukta* available at one time; there were many more similar works which have been lost now. *Nighaṇṭu* is the basis of *Nirukta*. Both *Nirukta* and *Nighaṇṭu* were composed by Yāska. *Nighaṇṭu* is a lexicon of Vedic words. Possibly, many more *Nighaṇṭus* had preceded the *Nighaṇṭu* at present available. Yāska writes:

> Athotābhidhānaih samyujya haviśchodayati—indrāya vṛitrāghne. Indrāya vṛitratūre. Indrāyāmhomuche, iti. Tānyapyeke samāmananti. Bhūyāmsi tu samāmnānāt. Yattu samvijñanabhūtam syāt prādhānyastuti tat samāmane.[2]

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1 A Nirukta by Upamanyu is referred to by G. Oppert in his List p. II, 510.

2 अथोताभिधानैः संयुज्य हविश्चोदयति—इन्द्राय वृत्रघ्ने। इन्द्राय वृत्रतुरे। इन्द्रायांहोमुचे इति। तान्यप्येके समामनन्ति। भूयांसि तु समाम्नानात्। यत्तु संविज्ञानभूतं स्यात् प्राधान्यस्तुति तत् समामने, 7.13, see 2.6.6, MS

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i.e., many *āchāryas* have an explanation in which the adjectives of the *devatās* are collected, myself on the other hand explain the main *devatā*, viz., *Agni* etc. which has to be prayed.

Nirukta-Nighaṇṭu by Kautsavya, which also forms part as a *Pariśishṭa* of the *Nighaṇṭu* by Yāska and the *Nighaṇṭu* of *Atharvaveda*, clearly brings forth the dependence of the *Nighaṇṭus* on the brāhmaṇas. The following comparative study of the meanings in the *Nighaṇṭu* and the brāhmaṇas is self evident :

1.14 Atyah aśva	Atyo asi (aśva)	TB. 3.8.9.1
3.17 Adhvarah yajña	Adhvaro vai yajñah	ŚB. 1.4.1.38
1.12 Annam udaka	Annam vā aāpah	ŚB. 13.8.1.9
1.10 Abhram megha	Abhrād vṛishṭih	ŚB. 5.3.5.17
2.7 Arkah anna	Annamarkah	ŚB. 9.1.1.4
3.4 Astam gṛiha	Grihā vā astam	ŚB. 2.5.2.29
1.14 Arvā aśva	(Aśva tvam) arvā asi	TMB 1.7.1
2.11 Aditih gau	Aditirhi gauh	ŚB. 2.3.4.34
1.1 Aditi pṛithivī	Iyam vai pṛithivyaditih	ŚB. 1.1.4.5
1.11 Aditi vāk	Vāgvā aditih	ŚB. 6.5.2.20
1.10 Adrih megha	Girirvā adrih	ŚB. 7.5.2.18
1.5 Abhīśavah raśmi	Abhīśavo vai raśmayah	ŚB. 5.4.3.14
1.11 Anushṭup vāk	Vāgvā anushṭup	ŚB. 1.3.2.16
1.3 Amṛitam hiraṇya	Amṛitam vai hiraṇyam	ŚB. 9.4.4.5
2.7 Āyuh anna	Annamu vā aāyuh	ŚB. 9.2.3.16
1.1 Idā pṛithivī	Iyam (pṛithivī) vā idā	Kau. 9.2
2.7 Isham anna	Annam vā isham	Kau. 28.5
2.7 Iḍa anna	Annam vā ilā	AB. 8.26
2.11 Iḍā gau	Gaurvā idā	ŚB. 3.3.1.4
3.30 Urvī pṛthivī	Yatheyam pṛithivyurvī	ŚB. 2.1.4.28
2.7 Urk anna	Annam vā ūrgudumbarah	ŚB. 3.2.1.33
1.11 Ṛik vāk	Vāgevarchah	ŚB. 4.6.7.1
3.10 Ṛitam satya	Satyam vā ṛitam	ŚB. 7.3.1.23
2.9 Ojah bala	Ojah sahah	Kau. 3.5
3.6 Kam sukha	Sukham vai kam	Go–Utt. 6.3

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1.7 Kshapā rātri	Ratrayah kashapāh	AB. 1.13
1.1 Kshāmā pṛithivī	Ime vai dyāvāpṛithivī dyāvāKshāmā	ŚB. 6.7.2.3
3.3 Gabhīrah mahān	Gabhīramimam mahāntamimam	ŚB. 3.9.4.5
1.1 Gīh vāk	Vāgvai gīh	ŚB. 7.2.2.5
1.2 Chandram hiraṇya	Chandram hiraṇyam	TB. 1.7.6.3
2.3 Jantavah manushya	Manushyā vai jantavah	ŚB. 7.3.1.32
3.4 Duryāh gṛiha	Gṛihā vai duryāh	ŚB. 1.1.2.22
1.11 Dhishaṇā vāk	Vāgvai dhishaṇā	ŚB. 6.5.4.5
1.11 Dhenuh vāk	Vāgvai dhenuh	TMB. 18.9.21
2.7 Namah anna	Annam namh	ŚB. 6.3.1.17
2.3 Narah manushya	Manushyā vai narah	ŚB. 7.5.2.39
1.1 Nirṛitih prithivī	Iyam (pṛithivī) vai nirṛitih	ŚB. 5.2.3.3.
2.10 Nṛimṇam dhana	Nṛimṇāni...dhanāni	ŚB. 14.2.2.30
1.12 Payah udaka	Āpo hi payah	Kau. 5.4
2.7 Payah ana	Paya evānnam	ŚB. 2.5.1.6
1.12 Pavitram udaka	Pavitram vā āpah	ŚB. 1.1.1.1
2.7 Pituh anna	Annam vai pituh	ŚB. 1.9.2.20
3.1 Puru bahu	Purudasmah bahudānah	ŚB. 4.5.2.12
1.1 Pūshā pṛithıvī	Iyam vai pṛithivī pūshā	ŚB. 2.5.4.7
2.17 Pṛitanā samgrāma	Yudho vai pṛitanā	ŚB. 5.2.4.16
1.3 Pṛithivī antariksha	Iyam (pṛithivī) antariksham	AB. 3.31
2.2 Prajā apatya	Prajā vai sūnuh	ŚB. 7.1.1.27
	Prajā vai tokam	ŚB 7.5.2.39
3.17 Prajāpatih yajña	Yajñah prajāpatih	ŚB. 11.6.3.9
3.27 Pratnam purāṇa	Pratnam...sanātanam	ŚB. 6.4.4.17
2.20 Paraśuh vajra	Vajro vai paraśuh	ŚB. 3.6.4.10
3.17 Makhah yajña	Yajño vai makhah	TB. 3.2 8.3
3.6 Mayah sukh	Yadvai śivam tanmayah	TB. 2.2.5.5
1.5 Marīchipāh raśmi	Ye raśmayaste devā marīchipah	ŚB. 4.1.1.25
1.1 Mahī pṛithivī	Iyam (pṛithivī) eva Mahī	JU. 3.4.7
2.7 Rasah anna	Rasenānnena	ŚB. 7.2.2.10
1.12 Rasah udaka	Raso vā aāpah	ŚB. 3.3.3.18
1.12 Retah udaka	Āpo hi retah	TMB. 8.7.9
3.30 Rodasī dyāvāpṛithivī	Dyāvāpṛithivī vai rodasi	AB. 2.41
2.7 Vājah anna	Annam vai vājah	ŚB. 5.1.4.3

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2.9 Vājah bala	Vīryam vai vājah	ŚB. 3.3.4.7
1.14 Vājī aśva	Vājino hyaśvah	ŚB. 5.1.4.15
3.17 Vishnu yajña	Vishṇurvai yajñah	AB. 1.15
2.9 Śavah bala	Balam vai śavah	ŚB. 7.3.1.29
1.12 Śukram udaka	Śukrā hyāpah	TB. 1.7.6.3
1.12 Satyam udaka	Āpo hi vai satyam	ŚB. 7.4.1.6
1.14 Saptih aśva	(Aśva tvam) saptirasi	TMB. 1.7.1
1.11 Sarasvatī vāk	Vāgvai sarasvatī	ŚB. 2.5.4.6
1.12 Sarvam udaka	Āpa eva sarvam	Go.Pu. 5.15
2.9 Sahah bala	Balam vai sahah	ŚB. 6.6.2.14
1.6 Haritah diśā	Diśo vai haritah	ŚB. 2.5.1.5

This is not an exhaustive list. Most of the references are from the *Śatapatha Brāhmaṇa*; other brāhmaṇas, similarly, have a large number of references. Yāska often quotes from the brāhmaṇas to authenticate his meanings given in the *Nirukta* by stating : *iti brāhmaṇam* and *iti ha vijñāyate*. These brāhmaṇas were definitely the basis for the meanings given by Yāska in his *Nirukta* or *Nigahṇtu*. In the Vedic Kosha by Bhagavad Datta, most of the meanings given are not available in the *Nirukta* and *Nighaṇṭu* by Yāska. Yāska has also stated : bhūyāmsi tu samāmnānāt.[1] A large number of the meanings available in the brāhmaṇas can augment the material of the *Nighaṇṭu*.

Basis of the Meanings in the Brāhmaṇas

The meanings given in the brāhmaṇas are derived from hymns. These meanings were known to the seers by their intuition. These are all contained in these brāhmaṇas. The real meaning of the Veda could be understood only through these brāhmaṇas. This has been the main stay of all the earlier *āchāryas*. The occidental scholars mostly have a contradictory opinion. Macdonell writes : 'The investigation of the Brāhmaṇas has shown that being mainly concerned with speculation on the nature of sacrifice, they were already far removed from the spirit of the composers of the Vedic hymns, and

1 भूयांसि तु समाम्नानात्, 7.13

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contain very little capable of throwing light on the original sense of those hymns. They only give occasional explanations of the Mantras and these explanations are often very fanciful. How completely they can misunderstand the meaning intended by the seers appears sufficiently from the following two examples. The Śatapatha Brāhmaṇa (7.4.1.9) in referring to the refrain of Rv.X. 21, कस्मै देवाय हविषा विधेम, 'to what god should we offer worship with oblation,' says Ka is Prajāpati : to him let us offer oblation.' Another Brāhmaṇa passage, in explaining the epithet 'golden-handed' (हिरण्य-पाणि) as applied to the sun, remarks that the sun had lost his hand and had got instead one of gold. Quite apart from the linguistic evidence, such interpretations show that there was already, a considerable gap between the period of the Brāhmaṇas and that of the Mantras."

The following propositions enunciated by Macdonell above need a critical analysis :

A. The occidental scholars have carried out researches in the brāhmaṇas ;

B. The main theme of the brāhmaṇas is to visualise the form of a sacrifice ;

C. Tbe brāhmaṇas have not been able to grasp the idea of the seers of the mantras ;

D. The brāhmaṇas have very little material which should be helpful to understand the meaning of the Veda ;

E. The brāhmaṇas give occasional explanations of the sense of the mantras ;

F. These explanations are very often fanciful ;

G. The explanations in the brāhmaṇas are contradictory to the intended meaning of the seers as it is clear from the following two examples :

(a) कस्मै देवाय हविषा विधेम. This *richā* is repeated in *Rigveda* 10.121. It means 'to what god should we offer worship with oblation.' The *Śatapatha Brāhmaṇa* has its correct explanation, wherein '*Ka*' means *Prajāpati*, and we offer oblation to him.'

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(b) Another brāhmaṇa refers to a hand of gold. Sūrya had lost his hand and had got instead a hand of gold.

H. Such interpretations show that there was a considerable gap between the period of the brāhmaṇas and the mantras. Linguistic evidence also supports it.

A. Martin Haug, Aufrecht, Lindner, Weber, Oertel, Duke Gaastra and a few other western scholars have brought out editions of the brāhmaṇas like the *Aitareya* etc. Eggeling in his translation of the *Śatapatha Brāhmaṇa* and Keith in his translation of *Taittirīya-saṁhitā* have not critically treated the subject. Max Muller writes : "The Brāhmaṇas represent no doubt a most interesting phase in the history of Indian mind, but judged by themselves, as literary productions, they are most disappointing. No one would have supposed that at so early a period. and in so primitive a state of society, there could have risen up a literature which for pedantry and downright absurdity can hardly be matched any where. There is no lack of striking thoughts, of bold expressions, of sound reasoning, and curious traditions in these collections. But these are only like the fragments of a 'torso' like precious gems set in brass and lead. The general character of these works is marked by shallow and insipid grandiloquence, by priestly conceit and antiquarian pedantry. It is most important to the historian that he should know how soon the fresh and healthy growth of a nation can be blighted by priestcraft and superstition. It is most important that we should know that nations are liable to these epidemics in youth as well as in their dotage. These works deserve to be studied as the physician studied the twaddle of idiots, and the raving of mad men." (p. 389, History of Sanskrit Literature)

The meaning in the brāhmaṇas is not easily understood especially when a major portion of our literature has been lost. When Sāyaṇa and other mediaeval writers had not been able to completely grasp the meaning, their comprehension by the foreign writers is an impossibility. The brāhmaṇas are full of allegorical references and need to be carefully studied. An interesting example is :

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(a) Prajāpatirha vai svām duhitaramabhidadhyau. Divam voshasam vā mithunyenayāsyāmiti tām sambabhūva.[1]

(b) Sa vai yajña eva prajāpatih.[2]

Here, Prajāpati is the name of Sūrya, as evident from the references in the brāhmaṇas ;

(1) Yo hyeva savitā sa prajāpatih.[3]

(2) Prajāpatirvai savitā.[4]

(3) Prajāpatirvai suparṇo garutmānesha savitā.[5]

i. e., Savitā, or Sūrya or Prajāpati are all the names of Prajāpati. Prajāpatī also means sacrifice, e. g.,

(1) Yajña u vai prajāpatih.[6]

(2) Prajāpatirvai yajñah.[7]

i. e., *yajña* is Prajāpati and Prajāpati is Sūrya :

(1) Yajña eva Savitā.[8]

(2) Sa yah sa yajño asau sa ādityah.[9]

Savitā is called *yajña* as on account of Vishṇu = Sūrya, sacrifices and all other actions of this universe are being performed. This Prajāpati or nebula has *diva* or *prakāśa* and *Ushā* two twin daughters. The Savitā or Prajāpati is the father of all the *devas*., as : savitā vai devānām prasa-

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1 प्रजापतिर्हवै स्वां दुहितरमभिदध्यौ । दिवं वोषसं वा मिथुन्येनयास्यामितिः तां सम्बभूव, 1.7.4.1

2 स वै यज्ञ एव प्रजापतिः, 1.7.4.4; compare 3.3, AB ; 8.2.10, TMB; 1.32, commentary by Medhātithi on Manusmṛiti; and प्रजापतिर्वै स्वां दुहितरमध्यैदुषसम्, 3.6.5, MS and 4.2.12, MS

3 यो ह्येव सविता स प्रजापतिः 12.3.5.1, ŚB,

4 प्रजापतिर्वै सविता, 16.5.17, TMB

5 प्रजापतिर्वै सुपर्णो गरुत्मानेष सविता, 10.2.7.4, ŚB

6 यज्ञ उ वै प्रजापतिः, 10.1, KB

7 प्रजापतिर्वै यज्ञः, 1.3.10.10, TMB.

8 यज्ञ एव सविता, 1.83, GB, pūrva-bhāga

9 स यः स यज्ञोऽसौ स आदित्यः, 14.1.1.6, ŚB

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vitā.[1] *Taittirīya Brāhmaṇa* has a clear reference : Sah (Prajāpatih) mukhāddevānasṛijata,[2] i.e., Prajāpati or Savitā or Sūrya gives birth to all the *devas* or the organs of sense, i. e., *indriyas* through his mouth or the rays or the electrons. Eggeling translates it as, 'By (the breath of) his mouth he created the gods. This rendering by Eggeling is incorrect. *Śataptha Brāhmaṇa* has another reference : sah (prajāpati) āsyenaiva devānasṛijata.[3] *Prāṇa* or the organs of vitality are *devas*, i. e., these are synonyms, as : *tasmāt prāṇā devāh.*[4] *Prāṇa* is also *asura* or again vital breath. This is born of Prajāpati or Sūrya or Savitā i. e., through heat of the sun or electrons. This is further evident from the following reference in the *Śatapatha Brāhmaṇa : sa (prajāpatih) agni-meva mukhājjanayām chakre.*[5] Prajāpati or the Sūrya has given birth to *agni* of this universe as well as of the *antariksha* through radiant electrons.

Nirukta has a relevant quotation from some brāhmaṇa : sordeavānasṛijata tat surāṇām suratvam. Asorasurānasṛijata tadsurāṇāmasuratvam iti vijñāyate,[6] i. e., he created the *devas* from the radiant electrons and the *asuras* from non-radiant *paramāṇus*. *Kāṭhaka-saṁhitā* has a similar reference : ahnā devānasṛijata te śuklam varnamapushyan. Rātryā asurānste kṛishnā abhavan.[7]

Div means bright and *ushā* burning. An exhaustive critical study of the brāhmaṇas and other literature will help to grasp the true allegorical meaning of these references.

Śatapatha Brāhmaṇa has another allegorical reference : iyam vai pṛithivyaditih seyam devānām patnī,[8] i. e., this earth is the wife

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1 सविता वै देवानां प्रसविता, 1.1.3.6, ŚB; Eggeling translates it as impeller, which is incorrect

2 सः (प्रजापतिः) मुखाद्देवानसृजत् 2.2.9.5–8, TB

3 सः (प्रजापतिः) आस्येनैव देवानसृजत, 11.1.6.7, ŚB

4 तस्मात् प्राणा देवाः, 7.5.1.21, ŚB

5 स (प्रजापतिः) अग्निमेव मुखाज्जनयां चक्रे, 2.2.4.1, ŚB

6 'सोर्देवानसृजत तत् सुराणां सुरत्वम् । असोरसुरानसृजत तदसुराणामसुरत्वम्', इति विज्ञायते, 3.8

7 अह्ना देवानसृजत ते शुक्लं वर्णमपुष्यन् । रात्र्याऽसुरांस्ते कृष्णा अभवन् 9.11

8 इयं वै पृथिव्यदितिः सेयं देवानां पत्नी, 1.3.1.5, ŚB

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of the *devas*. A single *prithivi* cannot be the wife of a large number of *devas*. It is another allegorical reference to explain a scientific aspect.

Svāmī Dayānanda Sarasvatī has explained the correct sense of this reference.[1] Bhaṭṭa Kumārila has also referred to it in his *Tantra Vārttika* :

Prajapatistāvat prajāpālanādhikārādāditya evochyate. Sa chāruṇodaya-velāyāmushasamuddyannabhyait. Sā tadāgamanādevopajāyata iti tadduhitritvena vyapadisyate. Tasyām chārukiraṇākhyavījanikshepāt strīpurushayogavadupacharah.[2]

Bhaṭṭa Kumārila has given the correct translation of the controversial passage. Max Muller, however, expresses surprise and writes in his history of Sanskrit Littrature (p. 529), "Sometimes, however, we feel surprised at the precision with which even such modren writers as Kumārila are able to read the true meaning of their mythology." The correct rendering of this story is available in the *Śatapatha Brāhmaṇa* itself as : so (prajāpatih or samvatsarah or vāyuh) ādityena divam mithunam samabhavat.[3] Griffith insists on following the incorrect meaning and translates it in the appendix and writes that the whole passage is difficult and obscure.[4]

The only apt meaning of Prajāpati has been explained above. Strenuous efforts could help to explain the correct meaning of other similar allegorical references. An attempt has been made by the occidental and most of the Indian scholars; but it is the only need of the hour.

B. *Yajña* has been equated with sacrifice only. It is one of its meanings; but is not necessarily applicable every where in the understanding of the Veda or the brāhmaṇas. While explaining

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1 Grantha-prāmānyāprāmānya-visaya, Rigvedādi-bhāshya-bhumika

2 प्रजापतिस्तावत् प्रजापालनाधिकारादादित्य एवोच्यते । स चारुणोदयवेलायामुषसमुद्यन्नभ्येत् । सा तदागमनादेवोपजायत् इति तद्दुहितृत्वेन व्यपदिश्यते । तस्यां चारुणकिरणाख्यवीजनिक्षेपात् स्त्रीपुरुष-योगवदुपचारः, 1.3.7

3 सः (प्रजापतिः—संवत्सरः—वायुः) आदित्येन दिवं मिथुनं समभवत् 6.1.2.4

4 p.88, Works of Pt. Guru Datta

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this word the brāhmaṇas have explained the creation of the universe and all the scientific aspects of it.

C. In substance, the brāhmaṇas are very near to the Vedas and help to understand the meaning of the *mantras*. Each word in a brāhmaṇa has more than one meaning as the *Nirukta* says : bahubhaktivādīni hī brāhmaṇāni.[1] In general, the earlier foreign writers had accepted only one meaning of each word. Interpretations by them as such were always incorrect. The brāhmaṇas on the other hand have more than one meaning of a word due to similarity of the qualities. This helped them to have many synonyms. Similar is the case with the language of the common man or the *laukika bhāshā*. By dividing the similar qualities it has been possible always to have synonyms. A few examples from *Rigveda* are given below :

Tvam mahīmavanim	4.19.6	Urvī pṛithvī	1.185.7
Urvī pṛithvi	6.1.7	Urvī...bhūmih	6.47.20
Mahī gauh	101.33.7	Urvīm pṛithvīm	7.38.2
Kshām...urvīm	6.17.7	Pṛithivi bhūtmurvīm	6.68.4
Unattī bhūmim pṛitivimuta dyām	5.85.4	Yatheyam pṛithivī mahī dādhāra	10.6.9
Bhūmim pṛithivīm	12.1.7	Kshamām bhūmim	1.3.20
Kshāmatyeti pṛithvīm	10.31.9	Bhūmim mahīmapārām	30.1
Urvī antarmahī	3.38.3	Kshitirna prithvī	61.5.3
Aditim dhārayata kshitim	1.36.3	Pṛithvīm.....mahīm	2.4.6.8 TB

In the above references, *mahī, avani, vrvi, pṛithvī, pṛithivī, gau, bhūmi, aditi, kshiti, kshmā, kshā* all the eleven words in their original form do not mean earth. In the *mantras*, these have different connotation as vast, greatness, residence, protection etc. All these words are used as adjectives in one or the other reference. These adjectives have an etymological meaning; so the words also have an etymological meanig. In their *yoga–ruḍha* form these assume their form of con-

1 बहुभक्तिवादीनि ही ब्राह्मणानि, 7.2

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ventional meaning which implies that these words mean earth. A student of the Veda will not accept the conventional meaning of any of these words. Based on the *mantras*, these are considered as synonyms in the brāhmaṇas. Yāska accepts these as meaning pṛithivī or earth in the *Nighaṇṭu* on the basis of the hymns and the brāhmaṇas. A few more coroborative examples all from the *Rigveda* except one from *Maitrāyaṇī–saṁhitā* are given below :

Śukrāya bhānave	7.4.1	Bhānunā sam sūryeṇa rochase	8.9.18
Sūryo nah śukrah	6.4.3	Sūryasya haritah	5.29.5
Indram maghavānamenam	7.28.5	Indra śakra	1.62.4
Indra vajrin	4.19.1	Puruhūta indrah	4.17.5
Tokāya tanayāya	6.1.12	Yena tokam cha tanayam cha	1.92.13
Adbhirarkaih	6.4.6	Mahī apāre rajasī	9.68.3
Ā mahī rodasī pṛiṇa	9.4.5	Bṛihatī mahī	9.5.6
Rodasī mahī	9.18.5	Ā rodasī bṛihatī	1.72.4
Dyāvābhūmi śṛiṇutam rodasī me	10.12.4	Rodasī chidurvī	3.56.7
Rodasī bṛihatī	19.10.3	Vājino arvatah	9.6.2
Vājī arushah	5.56.7	Saptī harī	3.35.2
Āśumaśvam	7.71.5	Paidvo vājī	1.116.6
Vājyarvā	1.163.12	Atyo na vājī	9.96.15
Atyam na vājinam	1.135.5	Atyam na saptim	3.22.1
Aśvam na vājinam	7.7.1	Sahah ojah	5.57.6
Aśvam na tvā vājinam	9.87.1	Bṛibūkam vahatah purīsham	10.27.23
Tarase balāya	3.18.3	Galdayā...girā	8.1.20
Aghnyāyā...dehnoh	4.1.6	Ghṛitena tvā..... ājyena vardhayat	19.27.5
Vājīnīvatī...chitrāmaghā	7.75.5	Stomebhīrukthaiścha	6.24.7
Viśvā bhuvanāni sarvā	MS. 4.14.14	Rādhasā śravasa cha	6.10.5
Adhvanah pathaśva [1]	6.16.3	Vatsam gāvo na dhenavah	6.45.28
Narah maryāh	5.53.3	Vājīnamāśumatyam na vājinam	1.135.5

These are the synonyms for *sūrya, indra, dyāvā–pṛithivī, aśva* etc. Here, for example, *indra* is not the name of a particular person.

1 Long and short paths – Sāyaṇa

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Formation of a sentence helps to understand that any wealthy object could be called *indra*.

Fifty seven different words for *vāk* are used in the *Nighaṇṭu*. These include *dhārā, mandrā, sarasvatī, jihvā, ṛik, anushṭup* and other words, as well. In the brāhmaṇas some of the names have a similar meaning. The following four words used as an adjective have the same meaning in the Veda :[1]

Mandrayā soma dhārayā	9.6.1	Mandrayā deva jihvayā	5.26.1
Mandrayā cha jihvayā	7.16.9	Yam yāchāmyaham vāchā sarasvatyā	5.7.5
Mandrāh girah	7.18.3	Atra mandrā giro devayantīrupasthuh	7.18.3

Regarding *śloka, ṛik* and other words, Macdonell has expressed doubt as he writes : "Thus among the synonyms of *vac* 'speech' appear such words as *śloka, nivid, re, gāthā, anusṭubh*, which denote different kinds of verses or compositions and can never have been employed to express the simple meaning of 'speech'.[2] On the other hand these words are available in the Veda, the recensions, *Nighaṇṭu* and the brāhmaṇas, e.g.,

Ṛichā girā maruto devyadite	8.27.5, RV
Ṛicham vācham prapadye	36.1, Yajurveda
Vācho...ṛicho girah sushṭutayah	10.91.12, RV
Ṛicham gāthām brahma param jigāṁsan	135.79, Kauśika–sūtra

Rik has been positively used as an adjective of the word *vāk* and its meaning is, therefore, speech. Similarly, the word *śloka*, though used for a verse is also used for speech in the *Rigveda*. It is also evident from a hymn of the Yajurveda : chakshurma... vibhāhi. Śrotramme ślokaya,[1] i.e., put light into my eyes and hearing in my ears.

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1 Aitareya Brāhmaṇa reads : vāyurhyeva prajāpatistuktamṛishiṇā-pavamānah prajāpturiti; i.e., vāyu is Prajāpati. Hymn 9.5.9 in Ṛigveda explains that what flows is vāyu.

2 See Bhandarkar Commemoration Volume, Poona 1917

3 चक्षुर्म.....विभाहि । श्रोत्रम्मे श्लोकय, 14.8

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Śloka here, has been used for speech or *śabda* or hearing. The following hymns from the *Rigveda* also substantiate this view :

(a) Ṛitasya śloko badhirā tatarda karṇāh,[1] i.e., speech or śabda of truth is a remedy for deaf ears;

(b) Mimīhi ślokamāsye,[2] i.e., speak the śabda of Veda from the mouth;

(c) Praite vadantu pra vayam vadām grāvabhyo vācham vadatā vadadbhyah, yadadrayah parvatāh sākamāśavah ślokam ghosham bharathendrāya sominah.[3]

Here, *śloka* is a synonym of *ghosha* or *vāṇī*. The remaining words are available in the Vedas and mean speech. These very words in the Vedas have other meaning also according to the reference to the context. While explaining the meaning of the Veda, it is essential that the meaning which is correct according to the reference to the context alone should be used.

Another decisive example is available in the word *adhvara*, which is a synonym of *yajña* in *Nighaṇṭu*.[4] *Śatapatha* and the other *brāhmaṇas* have its similiar use. Its use as a synonym of *yajña* is explained in the *Rigveda* as : agne yam yajñamadhvaram viśvatah paribhūrasi.[5] Skanda Svāmī writes in his commentary on the *Rigveda* : adhavaraśabdo ayam yajñamityanena paunasattayānna yajñanāma kim tarhi. Tadviśeshaṇam.[6] Here, *adhvara* is an adjective of *yajña* ; being adjective, it becomes a synonym of *yajña* elsewhere. All the adjectives are not synonyms ; but where the qualified and the qualifying words have similar qualities these become synonyms. Scholars not grasping this point are not able to translate correctly.

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1 ऋतस्य श्लोको बधिरा ततर्द कर्णाः, 4.23.9

2 मिमीहि श्लोकमास्ये, 1.38.14

3 प्रैते वदन्तु प्र वयं वदाम ग्रावभ्यो वाचं वदता वदद्भ्यः ।
यदद्रयः पर्वताः साकमाशवः श्लोकं घोषं भरथेन्द्राय सोमिनः, 10.94.1

4 3.17; See also Vedic Kosha

5 अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि, 1.1.4

6 अध्वर शब्दोऽयं यज्ञमित्यनेन पौनसत्तयान्न यज्ञनाम किं तर्हि । तद्विशेषणम् ।

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Oldenberg writes, "Agni, whatever sacrifice and worship thou encompassest on every side."[1] In note number 1 on it, he further writes, "worship is a very inadequate translation of *adhvara*, which is nearly a synonym of यज्ञ..., Prof. Max Muller writes : 'I accept the natives explanation अध्वर without a flaw, perfect whole, holy.'

Griffith in his translation of the Veda writes : 'Agni, the perfect sacrifice which thou encompassest about.'

Macdonell also writes, 'O Agni, the worship and sacrifice that thou encompassest on every side, यज्ञं अध्वरं— again coordination with च; the former has a wider sense—worship (prayer and offering); the latter-sacrificial act.[2]

Oldenberg and Macdonell coordinate the two words by using *cha*. They do not accept the two words as qualifying and qualified. Since Griffith had been in India and also with the scholars of Kāśī, the translation of the scholars did not appeal him and he treats *adhvara* as an adjective. He translates it as *perfect* like Max Muller. He has translated this word as *yajña* in other references, as well. If the adjectives, according to the reference to the context, had been accepted as synonyms of the qualified, the meanings as contained in the brāhmaṇas could never have been distorted by these occidental scholars, in the following more examples :

(a) Aśmānam chitsvaryam parvatam girīm;[3] Max Muller translates it as the rocky mountain (cloud); and Griffith as the rocky mountain.

(b) Parvato girih;[4] Max Muller translates it as the gnarled cloud.

(c) Yadadrayah parvatāh;[5]

(d) Girirvā adrih;[6]

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1 p.1, Hymns to Agni, S.B.E, Vol. XLVI
2 p. 6, Vedic Reader
3 अश्मानं चित्स्वर्यं पर्वतं गिरिम्, 5.56.4, Ṛigveda
4 पर्वतो गिरिः, 1.37.7, Ṛigveda
5 यदद्रयः पर्वताः, 10.94.1, Ṛigveda
6 गिरिर्वा अद्रिः, 7.5.2.18

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(e) Varāham tiro adrimastā;[1] Griffith translates it as '.....the wild boar, shooting through the mountain.

Nighaṇṭu settles this issue wherein it is written : adrih..... parvatah. Girih.....Varāhah.....iti meghanāmāni,[2] i. e., these are the names for cloud. Scholars should never have had any objection in accepting these as synonyms.

Indra also means *vāyu* in the following references :

(a) Indreṇa vāyunā;[3]

(b) Esha indrāya vāyave svarjitparishichyate;[4]

(c) Yo vai vāyuh sa indro ya indrah sa vāyuh;[5]

(d) Ayam vā indro yo ayam pavate.[6]

Indra is the adjective of *vāyu*, and it means *vāyu* also.

Oldenberg translates *yajña* as sacrifice and *adhvara* as worship. Macdonell reverses the meaning by translating *yajña* as worship and *adhvara* as sacrifice. Oldenberg has accepted these as synonyms while translating :

(a) Satyadharmāṇamadhvare,[7] as 'whose ordinances for the sacrifice are true.

(b) Agniryajñasyādhvarasya chetati,[8] as 'Agni watches sacrifice and service. But this meaning does not convey any sense.

(c) Yajñānāmadhvaraśriyam,[9] as the beautifier of sacrifices.

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1 वराहं तिरो अद्रिमस्ता, 1.61.7, Ṛigveda

2 अद्रिः..... पर्वतः । गिरिः ।.....वराहः ।..... इति मेघनामानि, 1.10

3 इन्द्रेण वायुना, 1.14.10, Ṛigveda

4 एष इन्द्राय वायवे स्वर्जित्परिषिच्यते, 9.27.2

5 यो वै वायुः स इन्द्रो य इन्द्रः स वायुः, 4.1.3.19, ŚB

6 अयं वा इन्द्रो योऽयं पवते, 14.2.2.6, ŚB

7 सत्यधर्माणमध्वरे, 1.12.7, Ṛigveda

8 अग्निर्यज्ञस्याध्वरस्य चेतति, 1.128.4, Ṛigveda.

9 यज्ञानामध्वरश्रियम् 1.44.3, Ṛigveda

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In the following passages Macdonell translates *yajña* as sacrifice :

(a) Yajñasya devamṛitvijam[1] as the divine ministrant of the sacrifice.

(b) Yajñaih vidhema;[2] offer worship with sacrifices.

(c) Yajñasya hi stha ṛitvijā[3] as 'ye two (Indra-Agni) are ministrants of the sacrifice. In these references from the hymns the meaning of adhvara and yajña is sacrifice. The usage adhvaro vai yajñah[4] in the Śatapatha Brāhmaṇa conveys the correct meaning of the Veda and is neither 'difficult nor obscure'.

The words in the Vedas have both *yaugika*, i. e., an etymological and *yoga-rūḍha* or both etymological and a conventional meaning. According to the qualifying sense, the adjective represents only the meaning of its derivative root. These adjectives in other places become the noun or have etymological and conventional meaning. Brāhmaṇas, therefore, have given the correct meanings of the words in the Veda. The scholars could not grasp the true sense of the brāhmaṇas and started calling their interpretations as showing a considerable gap between the period of the brāhmaṇas and that of the *mantras*. (Macdonell).

Muṇḍaka Upanishad has the correct interpretation in : yathorṇanābhih sṛijate gṛihṇate cha.[5]

D. It is, therefore, essential that the correct applicable meaning with reference to the context should first be grasped, before an attempt is made to translate the Vedas. For this very reason the translations of the Vedas by Roth, Weber, Max Muller, Oldenberg, Gelner, Whitney, Macdonell and others are far from the true and correct meaning of the Vedas.

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1 यज्ञस्य देवमृत्विजम्, 1.1.1, Ṛigveda

2 यज्ञैः विधेम, 2.35.12, Ṛigveda

3 यज्ञस्य हि स्थ ऋत्विजा, 8.38.1, Ṛigveda

4 अध्वरो वै यज्ञः: 1.2.4.5, ŚB

5 यथोर्णनाभिः सृजते गृह्णते च, 1.7

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Genealogies of the seers are available. One such genealogy is as follows :

Brahmā
|
Vasishṭha
|
Śakti
|
Parāśara
|
Vyāsa

The former four seers of this genealogy are those to whom many *sūktas* of the Vedas were revealed. Vyāsa had propounded all the recensions, except the four Vedas, and the brāhmaṇas. Yājñavalkya and others who had propounded the brāhmaṇas were his contemporary.[1] The seers of the preceding few dynasties had also been explaining the Vedas. It is not possible to forget the meanings in a few dynasties, especially, when there was a countinuity in the genealogies of these seers. Therefore, there could never be a possibility of mistake in the interpretation of the Vedas by these seers. On the other hand, all possible mistakes have crept into the translations of the occidental scholars.

E. It has earlier been stated that the original exponents of the brāhmaṇas were the same seers to whom the meaning of the Vedas was revealed. These original brāhmaṇas formed the basis for the brāhmaṇas compiled during the *Mahābhārata* peirod. These brāhmaṇas, therefore, have the material to correctly interpret the Vedas.

F. These brāhmaṇas alone are helpful in the correct interpretation of he Vedas, has been explained above. Another example is available in the interpretation of the word *aśvina*. Macdonall wrote : 'As to the physical basis of the *Aśvins*, the language of the *Rishis* is so vague that they themselves do not seem to have understood what phenomenon these deities represented.[2] He has again written, 'The

1 See above chapter on 'Period of their Compilation.'
2 p. 53, Vedic Mythology, 1898

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physical basis of the *Aśvins* has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modren scholars also have suggested several theories. The two most probable are that the *Aśvins* represented either the morning twilight, as half light and half dark, or the morning and the evening star.[1]

Ghate, in his *Lectures on the Rigveda*, writes, 'but these theories (dawn and the spring) cannot fully explain all the details connected with these legends.'[2]

The twin words *aśvin* and *nāsatya* are referred to in the Veda as qualifying and the qualified and have the same meaning, i. e., *nāsatyā .... aśvinā*.[3] While mentioning the *devatā* or seers of the hymns, certain *āchāryas* refer to them as *nāsatyau* or *aśvinau devate*. Similarly, *devate*[4] mentioned in *Rigveda* is *nāsatyau* in *Bṛihaddevatā* and *aśvinau* in the interpretation by Svāmī Dayānanda Sarasvatī.

Śrī Arvind has written on the word *nāsatya* and states : Nāsatya is supposed by some to be a patronymic, the old garmmarians ingeniously fabricated for it the sense of 'true and false' but I take it from '*nas*' to move..... They show that the two *Aśvins* are twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of action and enjoyment. But they are also powers of truth, of intelligent action, of right enjoyment.[5]

Barth and other French translators have followed the European scholars in their interpretations.

Macdonell states that the Vedic seers had not understood the meaning of this word. Not only the Vedic seers and Yāska, but those

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1 pp 128–129, Vedic Reader
2 pp 173–174
3 नासत्या.....अश्विना, 1.34.7, Ṛigveda
4 देवते, 1.15.11
5 p. 531, Vol. 1, Arya

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scholars of the present age who have the correct grasp over these words and are not biassed understand their meaning correctly. The root of the word *aśvin* is referred to in the *Rigveda* as : pūrvīraśnantāvaśvinā, i. e., *aśnantau aśvinau*[1] or two comprehending *aśvis*. The *Śatapatha Brāhmaṇa* explains its derivation as : aśvināvime hīdam sarvamāśnuvātām.[2] The meaning of *aśvidvaya* in the *Nirukta* and *Bṛihaddevatā* is the same as available in the brāhmaṇas and the recensions of the Vedas. The derivation in the *Nirukta* is the same as in the Veda and the brāhmaṇa.

(a) Asvinau yad vyaśnuvāte sarvam. Rasenānyau joytiśānyah. Tatkāvaśvinau. Dyāvāpṛithivyāvityeke. Ahoratrau, ityeke. Suryāchandramasau, ityeke. Rājānau puṇyakṛitau, ityaitihāsikāh.[3]

(b) Nāsatyau chāśvinau. Satyāveva nāsatyau,[4] ityaurṇavābhah. Satyasya praṇetārau, ityāprāyaṇah. Nāsikāprabhavau babhūaturiti vā.[5]

A similar meaning is expressed in the *Bṛihaddevatā* :

(a) Aurṇavābho dvṛiche tvasmin aśvinau manyate stutau.[6]

(b) Sūryāchandramasau tau hi prāṇāpānau cha tau smṛitau,
Ahorātrau cha tāveva syāttām tāveva rodasi.[7]

(c) Aśnuvāte hi tau lokāñ jyotishā cha rasena cha.
pṛithakpṛithak cha charato dakshiṇenottareṇa cha.[8]

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1 पूर्वीरश्नन्तावश्विना, i.e., अश्नन्तौ अश्विनौ, 8.5.31

2 अश्विनाविमे हीदं सर्वमाश्नुवाताम्, 4.1.1.6, ŚB

3 अश्विनौ यद् व्यश्नुवाते सर्वं । रसेनान्यौ ज्योतिषान्यः । तत्कावश्विनौ । द्यावापृथिव्यावित्येके । अहोरात्रौ, इत्येके । सूर्याचन्द्रमसौ, इत्येके । राजानौ पुण्यकृतौ, इत्यैतिहासिकाः, 12.1

4 See Ashṭādhyāyī, 6.3.75

5 नासत्यौ चाश्विनौ । सत्यावेव नासत्यौ, इत्यौर्णवाभः । सत्यस्य प्रणेतारौ, इत्याप्रायणः । नासिकाप्रभवौ बभूवतुरिति वा, 6.13

6 और्णवाभो द्वृचे त्वस्मिन् अश्विनौ मन्यते स्तुतौ, 125

7 सूर्याचन्द्रमसौ तौ हि प्राणापानौ च तौ स्मृतौ ।
अहोरात्रौ च तावेव स्यातां तावेव रोदसी, 126

8 अश्नुवाते हि तौ लोकान् ज्योतिषा च रसेन च । पृथक्पृथक् च चरतो दक्षिणेनोत्तरेण च, 127

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The same meaning is expressed in the *Rigveda*, the recensions and the brāhmaṇas :

(a) Dyāvāpṛithivī vā aśvinau.[1]

(b) Ime ha vai dyāvāpṛithivī pratyakshamaśvinau.[2]

(c) Ahorātre vā aśvinau.[3]

(d) Ṛitā.[4]

(e) Ṛitāvṛidhā.[5]

Aśvidvaya or *nāsatya* are the form of truth. They make or cause progress. Yāska has mentioned them as born of the *nāsikā* as he interprets it as inspiration and expiration personified and identified with the *aśvins*. These inspiration and expiration are born of the *nāsikā* or the nose.[6]

The brāhmaṇas term the *aśvins* as *adhvaryu;* aśvināvadhvaryū.[7] The *Nirukta* has termed the two *aśvins* as the two sacred soverigns; the *adhvaryu* of a nation is the commander of the army and head of the state. *Rājānau*[8] and *nṛipati*[8] are used for the *aśvins* in the *Rigveda*. All these meanings imply all pervasiveness and if the meaning is not accepted, the meaning of the hymns cannot be understood. It is, therefore, evident that meaning of the hymns in the brāhmaṇas is the only correct meaning. Yāska has accepted the explanations given in the brāhmaṇas. These European writers who call the explanations as available in the brāhmaṇas or the *Nirukta* as imaginary are themselves far from the truth.

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1 द्यावापृथिवी वा अश्विनौ, 13.5, KS

2 इमे ह वै द्यावापृथिवी प्रत्यक्षमश्विनौ, 4.1.5.16,ŚB

3 अहोरात्रे वा अश्विनौ, 3.4.4, MS.

4 ऋता, 1.46.14, Ṛigveda

5 ऋतावृधा, 1.47.1, Ṛigveda

6 नासिकाप्रभव

7 अश्विनावध्वर्यू, 1.1.2.17, ŚB

8 राजानौ, 10.39.19, RV; नृपति, 7.71.4, RV

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G. Another example wherein Macdonell and other interpreters of the Veda have failed to grasp its meaning is : *kasmai devāya havishā vidhema*. The word *kah* has been interpreted as prajāpati not only in the brāhmaṇas but also in the readings from the brāhmaṇas and in *Maitrāyaṇī* and other recensions., as :

(a) Kantvāya kāyo yadvai tadvaruṇagṛihītābhyah kaṃabhavattasmātkāyah. Prajāpatirvai kah. Prajāpatirvai tāh prajā varuṇenāgrāhyadyatkāya ātmana evainā varuṇānmunchati.[1]

(b) Kantvāya kāyo yadvā ābhyastadvaruṇagṛihītābhyah. Kamabhavattasmātkāyah. Prajāpatirvai tāh prajā varuṇenagrāhayatprajāpatih kah. Ātmanaivainā varuṇānmunchati.[2]

In these references *kah* is interpreted as prajāpati as personified *sukha* or *virtue* or *piety*. The phrase *nākah* in the *Rigveda* further explains it.[3] Grammatically the interpretation of *kasmai*, according to some scholars, as sukhasvarūpāya prajāpataye is incorrect. But *Ashṭādhyāyī* helps to tide over this hurdle as well. *Sarvanāmnah smai*,[4] here clarifies that *smai* suffix is used with pronouns only and *kasmai* is a pronoun and not a proper name.[5]

Rules of grammar for the language of the common people are not applicable to the Veda. The phrase *viśva* is ordinarily a pronoun but in the *Rigveda viśvāya*, *viśvat* and *viśve*,[6] the three different forms of this word are suffixes for nouns only. Even nouns are used as suffixes in the *Rigveda* as : yadindrāgni paramasyām pṛithivyām madhyamasyāmavamasyāmuta sthah.[7] In this hymn *paramasyām*, *madhya-*

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1 कन्त्वाय कायो यद्वै तद्वरुणगृहीताभ्यः कमभवत्तस्मात्कायः । प्रजापतिर्वै कः । प्रजापतिर्वै ताः प्रजा वरुणेनाग्राह्यद्यत्काय आत्मन एवैना वरुणान्मुञ्चति, 1.10.10, MS
कन्त्वाय कायो यद्वा आभ्यस्तद्वरुणगृहीताभ्यः । कमभवत्तस्मात्कायः । प्रजापतिर्वै ताः प्रजा वरुणेनाग्राह्यत्प्रजापतिः कः । आत्मनैवैना वरुणान्मुञ्चति, 36.5, KS

3 10.121.5

4 सर्वनाम्नः स्मै, 7.1.17

5 See also, pp 11–13, part 1, Vedic Hymns, 1891.

6 विश्वाय, 1.50.1; विश्वात्, 1.189.6; विश्वे, 4.56.4

7 यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः, 1.108.10

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masyām and *avamasyām* are nouns and pronoun suffiixes are used with them. Similarly, if *kah* meaning *Prajāpati* has the suffix *smaṛ* and the brāhmaṇas interpert it as a noun, it is definitely correct. Śaṁkara in his *bhāshya* of tenth *śloka* of *Vishṇu-sahasra-nāma* writes : hiraṇyagarbha ityashṭau mantrāh. Kasmai devāyetyatra ekāralopenaikadaivatapratipādakāh,[1] i. e., in these hymns *e* prefix of *kasmai* has been dropped and as *ekasmai* it means the only supreme God. Bhaṭṭa Bhāskara similarly interprets it.[2] In order to belittle the Veda, its meta-physical importance, these scholars translated it as, 'to what god should we offer worship with oblation.' The word *kasmai* has not been wrongly interpreted in the brāhmaṇas, but all these scholars have misunderstood the correct meaning.

Patañjali while commenting on the aphorism *kasyeta* also elaborates our view point : sarvasya hi sarvanāma saṁjñā kṛiyate. Sarvaścha prajāpatih. Prajāpatiścha kah.[3]

Likewise, the word *hiraṇyapāṇi* and its meaning in the brāhmaṇa has not been understood by Macdonell. The word has an allegorical reference like many other words : *triśīrsha tvāshṭra, dadhyaṁ ātharvaṇa, rudra* etc. A careful analytical study of the literature will help understand its correct implication.

H. The gap between the revelation of the hymns and the original brāhmaṇas is not long. After the revelation of the hymns to the seers, *Brahmā* and other sages had started expounding the brāhmaṇas. Their explanations of the hymns in the brāhmaṇas continued to be preserved in the successive dynasties of the sages. Additions were also made to the origional material and the final compilation was completed during the *Mahābhārata* period. Therefore, the gap cannot be of a longer duration.

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1 हिरण्यगर्भ इत्यष्टौ मन्त्राः । कस्मै देवायेत्यत्र एकारलोपेनैक-दैवतप्रतिपादकाः, 10

2 p. 44, Vol.3, 2.2.12, TS

3 सर्वस्य हि सर्वनाम संज्ञा क्रियते । सर्वश्च प्रजापतिः । प्रजापतिश्च कः, 4.2.25

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The philological evidence is not tenable. The *gāthās* in the brāhmaṇas are in the language of the common man. The same seers who had propounded the brāhmaṇas had also written on *dharma-śāstra* etc. as discussed earlier.[1] A thorough study of our vast literature is the desideratum as the language differs from subject to subject.

To conclude, the *Śatapatha Brāhamaṇa* clearly states that : yatharktathā brāhmaṇam,[2] i. e., the brāhmaṇa has the same as the *ṛichā*; and yathaiva yajustathā bandhuh,[3] i. e., the idea expressed in the brāhmaṇa is the same as expressed in the hymn from the *Yajurveda.*

Svāmī Dayānanda Sarasvatī has the apt reference in his advertisement of his translation of the Veda as :

Idam vedabhāshyamapūrvam bhavati. Mahāvidushāmāryyāṇām pūrvajānām yathāvadvedārthavidāmāptānāmātmakānām dharmmātmānām sarvalokopakārabuddhīnām śrotriyāṇām brahmanishṭhānām paramayoginām brahmādivyāsaparyyantānām munyṛishīṇāmeshām kṛitīnām sanātanānām vedāṅgānāmaitareyaśatapathasāmagopatha – brāhmaṇpūrvamīmāṁsādiśāstropavedopanishachchhākhāntaramūlavedādisatyaśāstrāṇām vachanapramāṇasaṁgrahalekhayojanena pratyakashādipramāṇayuktyā cha sahaiva rachyate hyatah.[4]

Inter-polation in the Brāhmaṇas

Yājñikadeva in his commentary on *Kātyāyana-śrauta-sūtra* writes about the *Śatapatha Brāhmaṇa* : idam brāhmaṇavākyam dharmaviruddham *or* kenachidatra prakshiptam syāt,[5] i. e., the reading in this

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1 See above p. 119

2 यथर्क्तथा ब्राह्मणम्, 12.5.2.4

3 यथैव यजुस्तथा बन्धुः, 6.4.2.4

4 इदं वेदभाष्यमपूर्वं भवति । महाविदुषामार्य्याणां पूर्वजानां यथावद्वेदार्थविदामाप्तानामात्मकानां धर्म्मात्मानां सर्वलोकोपकारबुद्धिनां श्रोत्रियाणां ब्रह्मनिष्ठानां परमयोगिनां ब्रह्मादिव्यासपर्य्यन्तानां मुन्यृषीणामेषां कृतीनां सनातनानां वेदाङ्गानामैतरेयशतपथसामगोपथब्राह्मणपूर्वमीमांसादिशास्त्रोपवेदोपनिषच्छाखान्तरमूलवेदादिसत्यशास्त्राणां वचनप्रमाणसंग्रहलेखयोजनेन प्रत्यक्षादिप्रमाणयुक्तया च सहैव रच्यते ह्यतः ।

5 इदं ब्राह्मणवाक्यं धर्मविरुद्धम् अथवा केनचिदत्र प्रक्षिप्तं स्यात्, 7.53; Commentary on 3.1.2.21, ŚB

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brāhmaṇa regarding Yājñavalkya expressing a desire to eat the meat of a calf is against the *dharma* and has to be treated as an interpolation. This is one of the examples; the readings in the brāhmaṇas are at the times corrupt, or have been lost or have inter-polations.

The printed editions of the brāhmaṇas have a large number of corrupt readings. In the *Aitareya Brāhmaṇa* it is stated : sauryā vā etā devatā yannividah.[1] Here *devatayā* reading instead of *devatā* is nearer to the style in the brāhmaṇas. A few similar readings are :

(a) Aindro vai devatayā kshatriyo bhavati.[2]

(b) Āgneyo vai devatayā kshatriyo dīkshito bhavati.[3]

(c) Prājāpatyo hyesha devatayā yad droṇakalaśah.[4]

Another reading in the *Aitareya Brāhmaṇa* is : yām paryastamiyādabhyudiyāditi sā tithih.[5] The *Kaushītaki Brāhmaṇa* has a variant reading of the same as : yām paryastamayamutsarpediti sā sthitih.[6] Readings in *Gopatha Brāhmaṇa* 3.3, *uttara-bhāga* and *Aitareya Brāhmaṇa*, 3.7, differ. The edition of the *Gopatha Brāhmaṇa* printed from Leyden has many mistakes in spite of the best efforts of its editor.

A comparative study of *Gopatha Brāhmaṇa* and *Kaushītaki Brāhmaṇa* brings forth many variations : Amṛitam vai praṇavah[7] in the former is amṛitam vai prāṇah[8] in the latter. The reading prāṇah appears to be more correct. Similarly, apsu vai marutah śitah[9] in the latter is read as apsu vai marutah śṛitāh[10] in the former. Here, also,

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1 सौर्या वा एता देवता यन्निविदः, 3.11

2 ऐन्द्रो वै देवतया क्षत्रियो भवति, 7.13, AB

3 आग्नेयो वै देवतया क्षत्रियो दीक्षितो भवति, 7.24, AB

4 प्राजापत्यो ह्येष देवतया यद् द्रोणकलशः, 6.5.6, TMB

5 यां पर्यस्तमियादभ्युदियादिति सा तिथिः, 7.11, AB

6 यां पर्यस्तमयमुत्सर्पेदिति सा स्थितिः, 3.1, KB

7 अमृतं वै प्रणवः, 3.11, Uttara-bhāga

8 अमृतं वै प्राणः, 11.4, KB

9 अप्सु वै मरुतः शिताः, 5.4, KB

10 अप्सु वै मरुतः श्रिताः, 1.22, Uttara-bhāga

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the reading *śṛitā* in the latter is correct.

The *Taittirīya* and the *Śatapatha Brāhmaṇas* have the following two readings :

(a) Ayasmayena charuṇā tṛitīyāmāhutim juhoti. Āyasyo vai prajāh.[1]

(b) Ayasmayena kamaṇḍalunā ṭritīyām. Āhutim juhoti. Āyāsyo vai prajāh.[2]

Ayāsyah in the *Taittirīya Brāhmaṇa* is a corrupt reading. Bhaṭṭa Bhāskara and Sāyaṇa accepting the corrupt reading try to explain it by imagining that *ayāsya* was a *ṛishi*. *Ayāsya ṛishi* is not implied with reference to the context. The reference is to iron and the reading of the *Śatapatha Brāhmaṇa* appears to be correct.

While reading the brāhmaṇas and taking their help in understanding the Vedas, it is essential to analyse them with reference to the context and compare them with similar readings in the other brāhmaṇas and also take the help of *Vedic Koshas* etc.

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1 अयस्मयेन चरुणा तृतीयामाहुतिं जुहोति । आयस्यो वै प्रजाः, 13.3.4.5, ŚB

2 अयस्मयेन कमण्डलुना तृतीयाम् । आहुतिं जुहोति । आयास्यो वै प्रजाः, 3.9.1.41, TB

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CHAPTER NINE

BASIS OF THE SARVĀNUKRAMAṆĪS

The basis of the *Sarvānukrmaṇīs* are the brāhmaṇas; being the basis for the meaning of the Veda. The seers of the *mantras* or the hymns, their *devatās* and the *metres* are all contained in the brāhmaṇas. The *ṛishis* had prepared the *Sarvānukramaṇīs*, from the various brāhmaṇas. It is mentioned in the *Ārsheya Brāhmaṇa :*

Athāpi brāhmaṇam bhavati—Yo ha vā aviditārsheyachchandodaivata-brāhmaṇena mantreṇa yājayati vādhyāpayati vā sthāṇum varchhati gartam vā padyati.....[1]

i. e., on this point the brāhmaṇa has the evidence—'he who performs a sacrifice with a hymn or teaches a hymn without knowing its *ṛishi*, metre, *devatā* or brāhmaṇa, breaks his head against the stump of a dried tree or falls into a pit. The knowledge of all these was essential to understand the Veda.

Venkaṭa Mādhava writes in the *anukramaṇī* of the first chapter of the fifth *ashṭaka* :

Nanu cha brāhmaṇe sāmnām ṛishayaśchāpi darśitāh,
arthavāde cha sarveshām yatśāṭyāyanakam viduh.[2]

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1 अथापि वाह्मणं भवति–यो ह वा अविदितार्षेयच्छन्दोदैवतब्राह्मणेन मन्त्रेण याजयति वाध्यापयति वा स्थाणुं वर्छति गर्त्तं वा पद्यति.....1.1

2 ननु च ब्राह्मणे साम्नां ऋषयश्चापि दर्शिताः । अर्थवादे च सर्वेषां यत्शाट्यायनकं विदुः ॥

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A similar inference is deducible from the *Śatapatha Brāhmaṇa* :

Prajāpatih prathamām chitimapaśyat. Prajāpatireva tasyā ārsheyam..... sa yo haitadevam chitināmārsheyam vedārsheyavatyo hāsya bandhumatyaśchitayo bhavanti.[1]

i. e., Prajāpati saw the first theme. Prajāpati is its *ṛishi*. He, who like this knows the *ṛishis* of themes, his themes are of *ṛishis* and *bandhus*. Prajāpati, as such, is the *ṛishi* of the first theme and these are contained in the brāhmaṇas.

Sarvānukramaṇīs of *Rigveda*, *Sāmaveda* and *Atharvaveda* appear to be older than that of *Yajurveda*. Āchārya Uvaṭa, the follower of *Yajurveda*, writes in the beginning of his *bhāshya* :

Gurutastarkataśchaiva tathā śātapathaśruteh,
ṛishīn vakshyāmi mantrāṇam devatāśchchhandasam cha yat.[2]

i.e., based on the knowledge from the teacher, by reasoning and on the *Śatapatha Brāhmaṇa*, the *ṛishi*, *devatā* and metres of the hymns will be described. If Uvaṭa had with him the *Sarvānukramaṇī* of *Yajurveda*, he need not have stated that I will mention *ṛishis* from *Śatapatha Brāhmaṇa*. He had to depend on this *brāhmaṇa* for the *ṛishis* of the hymns of *Yajurveda*.

The authors of the *Sarvānukramaṇīs* had borrowed material from some of the followidg sources :

(a) It is mentioned in *Kāṭhaka–saṁhitā* : uduttamam varuṇa pāśamasmat iti śunaśśepo vā etāmājīgartirvaruṇagṛihīto apaśyat.[3] According to *Rik–sarvānukramaṇī* of Kātyāyana, Ājīgarti Śunahśepa is the *ṛishi* of 1.24 of *Rigveda*, which is the 15th hymn of that *sūkta*.

(b) Again it is mentioned in *Kāṭhaka-saṁhitā* : agastyasyaitatsūktam kayāśubhīyam, i. e., Agastya is the *ṛishi* of *kayāśubhīya sūkta* of

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1 प्रजापतिः प्रथमां चितिमपश्यत् । प्रजापतिरेव तस्या आर्षेयं.....स यो हैतदेवं चितिनामार्षेयं वेदार्षेयवत्यो हास्य बन्धुमत्यश्चितयो भवन्ति, 6.2.3.10

2 गुरुतस्तर्कतश्चैव तथा शातपथश्रुतेः । ऋषीन् वक्ष्यामि मन्त्राणं देवताश्छन्दसं च यत् ।।

3 उदुत्तमं वरुणपाषमस्मत् इति शुनश्शेपो वा एतामाजीगर्तिर्वरुणगृहीतोऽपश्यत्, 19.11

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Kāṭhaka-saṁhitā 9. 18. This *sūkta* of fifteen *ṛichās* is 1.165 in the *Rigveda* and its *ṛishi* is Agastya in *Sarvānukramaṇī*.[1]

(c) *Kāṭhaka-saṁhitā* has another reference : ayam so agnih ityetadviśvāmitrasya sūktam,[2] i. e., Viśvāmitra is the *ṛishi* of *sūkta* 3.22 of the *Rigveda*. *Riksarvānukramaṇī* also mentions the same *ṛishi*.

(d) Another reference in the *Kāṭhaka-saṁhitā* is : Sa vāmadeva ukhyamagnimabibhastamavaikshata sa etatsūktamapaśyat—kṛiṇuśva pājah prasitim na pṛithvīm iti.[3] Vāmadeva *ṛishi* of *sūkta* 4.4 is also mentioned in *Rik-sarvānukramaṇī*.

(e) It is mentioned in *Kaushītaki Brāhmaṇa* : etatkavashah sūktamapaśyatpanchadaśarcham—pra devatrā brahmaṇe gāturetu iti.[4] Kavasha Ailusha is the *ṛishi* of *sūkta* 10.38 of *Rigveda* and is mentioned in the *Sarvānukramaṇī* also.

(f) It is stated in the *Aitareya Brāhmaṇa* : Janishṭhā ugrah sahase turāya, iti.....gaurivītirha vai śāktyo.....etatsūktamapaśyat.[5] Śāktya Gaurivīti is the *ṛishi* of *sūkta* 10.73 of *Rigveda* as mentioned in the *Sarvānukramaṇī* also.

(g) *Śatapatha Brāhmaṇa* states : atha sarparājñā rigbhirupatishṭhate. Āyam gauh priśnirakramīt.....[6] In the *Kāṭhaka-saṁhitā* it is written : sarparājñyā ṛigbhisstuyuh.[7] Hari Svāmī in his commentary writes :...sarpāṇām rājñī sarpa–rājñī. Sarpāṇām mātā kadrūh. Tasyā etā ṛichah,[8] i.e., these *ṛichās* are of Kadru, the mother of *sarpas*. *Rik Sarvānukramaṇī* mentions this *sūkta* 10.189 of *Sarparājñī*.

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1 अगस्त्यस्यैतत्सूक्तं कयाशुभीयम्, 10.11

2 अयं सो अग्निः इत्येतद्विश्वामित्रस्य सूक्तम्, 20.1

3 स वामदेव उख्यमग्निमबिभस्तमवैक्षत स एतत्सूक्तमपश्यत्–कृणुश्व पाजः प्रसितिं न पृथ्वीम् इति, 10.5

4 एतत्कवयः सूक्तमपश्यत्पञ्चदशर्चं– प्र देवत्रा ब्रह्मणे गातुरेतु, इति, 12.1

5 जनिष्टा उग्रः सहसे तुराय, इति.....गौरिवीतिर्ह वै शाक्त्यो.....एतत्सूक्तमपश्यत्, 3.19

6 अथ सर्पराज्ञ्या ऋग्भिरुपतिष्ठते । आयं गौः पृश्निरक्रमीत्...2.1.4.29, ŚB

7 सर्पराज्ञ्या ऋग्भिस्तुयुः, 34.2

8 सर्पाणां राज्ञी सर्पराज्ञी । सर्पाणां माता कद्रूः । तस्या एता ऋचः ।

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(h) It is mentioned in the *Tāṁḍya Brāhmaṇa :* indra kratunna ā bhara, iti...vasishṭho vā etam putrahato apaśyat,[1] i.e., *Hataputra* Vasishṭha is the *ṛishi* of *sūkta* 7.32.26 of the *Rigveda.* In the *Sarvānukramaṇī,* it is also written : vasishṭhasyaiva hataputrasyārshamiti tāṁḍakam.[2]

(i) It is mentioned in the *Śatapatha Brāhmaṇa :* vi na indra mṛidho jahi. Mṛigo na bhīmah kucharo girishṭhāh iti vaimṛidhībhyām.....[3] The *ṛishi* of the two *ṛichās* 10.152.4 and 10.180.2 is Vimṛidha—Indra. In the *Rik Sarvānukramaṇī* their *devatā* is Indra.

(j) It is also mentioned in the *Śatapatha Brāhmaṇa* : vaiśvānaro na ūtaye. Prishṭho divi, prishṭho agnih pṛithivyām. Iti vaiśvānarābhyām,[4] i e., the two *ṛichās* are of Vaiśvānara *devatā.* The second *ṛichā* is 1.98.2 of the *Rigveda.* Its *devatā* is *Vaiśvānara* in the *Sarvānukramaṇī.*

A few examples are given; similarly the metres are also borrowed by the authors of the *anukramaṇīs* from the brāhmaṇas. The brāhmaṇas contain all the possible material for the explanation of the Veda.

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1 इन्द्र क्रतुन्न आ भर, इति.....वसिष्ठो वा एतं पुत्रहतोऽपश्यत्, 4.7.3

2 वसिष्ठस्यैव हतपुत्रस्यार्षमिति ताण्डकम् ।

3 वि न इन्द्र मृधो जहि । मृगो न भीमः कुचरो गिरिष्ठाः, इति वैमृधीभ्यां; 9.5.2.5

4 वैश्वानरो न ऊतये । पृष्ठो दिवि पृष्ठोऽअग्निः पृथिव्याम् । इति वैश्वानराभ्यां.....9.5.2.6

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CHAPTER TEN

THE COMMENTATORS

A. Aitareya Brāhmaṇa

1. Bhaṭṭa Govinda Svāmī (11th–12th Century A.D.)

Śrī Kṛishṇa Līlā Śukamuni in his *bhāshya* called Purushakāra on *Daivam* writes on *Kārikā* 198 :

Tathā cha bahvṛichabrāhmaṇam–'Pravalhikāh śaṁsati. Pravalhikābhirvai devā asurān pravalhyāthainānātyāyan iti. (6.33, AB.) Vyākṛitam chaitat Govindasvāmināh–pravalhikāh prahelikāh...iti.[1] Here, Krishṇa Līlā Śukamuni has referred to Govinda Svāmī, as commentator of Aitareya Brāhmaṇa

Mādhava in his *Dhātu–vṛitti*, remembers Govinda Svāmī by quoting the above reference from Purushakāra.[2] The reading by Mādhava is clear and better.

Govinda Svāmī is mentioned by Shaḍguru–śishya also.[3] Govinda Svāmī refers to *Ashṭādhyāyī Vṛitti* in his commentary on the *Aitareya Brāhmaṇa*. In his *vṛitti* on 7.3.62, he writes : vṛittikārau varṇayāmchakāra.[4]

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1 तथा च बह्वृचब्राह्मणम्—प्रवल्हिकाः शंसति । प्रवल्हिकाभिर्वै देवा असुरान् प्रवल्ह्याथैनानात्यायन् इति । ऐ. ब्रा. ६.33, व्याकृतं चैतत् गोविन्दस्वामिना-प्रवल्हिकाः प्रहेलिकाः...इति ।

2 p. 363

3 p. 2, AB

4 वृत्तिकारौ वर्णयाञ्चकार, 7.3.62

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A manuscript of this commentary is preserved in the Government Oriental Manuscripts Library, Madras.[1] In the 25th chapter, he refers to Bhaṭṭāchārya or Kumārila. Possibly, the same Govinda Svāmī had written his commentary called *Baudhāyanīya-dharma-vivaraṇa* on *Baudhāyana–dharma–sūtra*. He refers to Bhaṭṭa Kumārila and quotes from *Tantra–vārttika* in it.[2] A famous verse from *Tantra–vārttika* is also quoted by him. He also refers to *Vasishṭha–dharma-sūtra-vivaraṇa* by Yajña–svāmī. Govinda Svāmī writes in his *Baudhāyana–dharma–vivaraṇa*: sa cha smārto dharmah panchavidho bhavati. Varṇadharma āśramadharmo varṇāśramadharmo guṇadharmo nimittadharmaścheti.[3] Medhātithi also writes in his commentary : iha panchaprakāro dharma iti smṛiti vivaraṇakārā prapanchayanti. Varṇadharma āśramadharmo varṇāśramadharmo naimittiko guṇadharmaścheti.[4] The two writings are very similar. The commentary by Govinda Svāmī is called *Vivaraṇa*. Could it be presumed that while commenting on *Manusmṛiti*, Medhātithi was referring to the *Vivaraṇa* by Govinda Svāmī ? If so, the period of Govinda Svāmī has to be prior to ninth century.

Maskarī also writes in the same strain in his commentary on the *sūtras* of Gautama : dharmah panchaprakārah-varṇadharma āśramadharmo guṇadharmo varṇāśramadharmo nimittadharmma iti.[5] Medhātithi while writing the above lines had either Maskarī or both Maskarī and Govinda Svāmī in view.

Govinda Svāmī is mentioned in the two manuscripts of *Aitareyaa Bhāshya* and *Baudhāyana–dharma–vivaraṇa*, preserved in

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1 No 3806, Catalogue of Manuscripts, Government Oriental Manuscripts Library, Madras

2 1.1.21

3 स च स्मार्तो धर्मः पञ्चविधो भवति । वर्णधर्म आश्रमधर्मो वर्णाश्रमधर्मो गुणधर्मो निमित्तधर्मश्चेति, 1.1.3

4 इह प्रञ्चप्रकारो धर्म इति स्मृति विवरणकारा प्रपञ्चयन्ति । वर्णधर्म आश्रमधर्मो वर्णाश्रमधर्मो नैमित्तिको गुणधर्मश्चेति, 2.25

5 धर्मः पञ्चप्रकारः—वर्णधर्म आश्रमधर्मो गुणधर्मो वर्णाश्रमधर्मो निमित्तधर्म इति, 1.1

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Madras.[1] His father was Vishṇuśaṁkara and his mother was Aravindā :

Ātmajenāravīndāyā vishṇossaṁskṛitijanmanā,
Govīndenaitareyasya vyākhyānam kṛiyate adhunā.[2]

A verse by another Govinda Svāmī is quoted in Śārangadhara Paddhati.[3]

2. Jaya Svāmī

Raghunandana in the *Mala–māsa* chapter of his *Smṛiti–tattva* refers to Jaya Svāmī, a commentator of *Āśvalāyana Brāhmaṇa*. Since Jaya Svāmī had commented on the brāhmaṇa of *Kaṭha* recension, this appears to be a mistake. A commentary on *Āśvalāyana Brāhmaṇa* is no where quoted. Jaya Svāmī as a commentator of *Aitareya Brāhmaṇa* is not referred to any where else.

Jayanta Svāmī is a famous commentator on the literature related to the *Rigveda*. Is Jaya Svāmī a corruption of the name Jayanta Svāmī ? Jayanta Svāmī had written a commentary named *Vimalodaya–nāma–mālā* on *Āśvalāyana–sūtra*. Bhaṭṭa Kumārila Svāmī, the author of *Āśvalāyana-gṛihya-kārikā* often refers to Jayanta Svāmī. This Bhaṭṭa Kumārila is different from the famous Kumārila Bhaṭṭa and is of a much later date. In the *Puṁsavana* chapter, he refers to *Prayoga-pārijāta*. *Prayoga-pārijāta* also refers to another Kumārila. Vidyāraṇya and Hemādri are often quoted in *Prayoga-pārijāta*, which also refers to Jayanta. The period of *Prayoga-prāijāta* is about 1430 A.D. Harihara also refers to a Jayanta. Possibly, the period of Jayanta is before 1400 A.D. and that of Kumārila about 1430 A.D. Jayanta Svāmī refers to Agniśarmopādhyāya in his *Vimalodaya-mālā*.

Hemādri quotes a Jaya Svāmī, a commentator on *Hārīta*, in his *Śrāddha-kalpa*.[4] Jaya Svāmī was, therefore, also a commentator.

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1 pp. 5634 and 5747, Vol. IV

2 आत्मजेनारविन्दाया विष्णोस्संकृतिजन्मना । गोविन्देनैतरेयस्य व्याख्यानं क्रियतेऽधुना ॥ See Madras Catalgne, No. 3806

3 119.1

4 p. 75

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3. Bhaṭṭa Bhāskara

Bhaṭṭa Bhāskara, the famous commentator had written his commentary on the *Aitareya Brāhmaṇa*, a manuscript of which was available in the Library of D.A.V. College, Lahore and the same after the partition of the country was brought to the Viśveśvarānanda Vedic Śodha Sansthāna, Hoshiarpur, Punjab. He appears to be the same commentator who had his commentary on the *Rigveda*, as well. The available manuscript has commentary only upto fourteen chapters.

4. Shaḍguru–śishya (Saṁvat 1200–1250)

Sukha-pradā commentary by Shaḍguru–śishya, on the *Aitareya Brāhmaṇa*, has already been published. He writes at the end of his commentary : iti shaḍguruśishyavirachitāyām mahidāsaitareya brāhmaṇavṛittau sukhapradāyām...[1] In the beginning, he writes :

> Chātvāriṁśākhyamadhyāyāśchatvāriṁśadiheti ḍaṇ,
> pratāyate tasya vṛittirnāmnā chaishā sukhapradā.
> Govindasvāmi kṛishṇādibhāshya dṛishṭārtha bhāshiṇī,
> nāsyā vṛitterarthavatvamanuktārthopavarṇanāt.[2]

Vedārtha-dīpikā, a commentary on *Sarvānukramaṇī*, was written by him in *saṁvat* 1234. He mentions this date in a verse at the end of his *vṛitti :*

> Khagotyānmeshumāyeti kalyaharganane sati,
> sarvānukramaṇīvṛittirjātā vedārthadīpikā.[3]

i.e., on the expiry of 1,565,132 days of Kali, this *vṛitti* or commentary was written. Otherwise in *Kali saṁvat* 4288 or *Vikrama Saṁvat* 1234 Shaḍguru-śishya was alive. The same date can be deduced from the internal evidence of his works.

The six teachers of Shaḍguru–śishya were *Vināyaka*, Śūlapāṇi or Śūlānka, Mukunda or Govinda, Vyāsa, Sūrya and Śivayogī. Do these

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1 इति षड्गुरुशिष्यविरचितायां महिदासैतरेयब्राह्मणवृत्तौ सुखप्रदायां .....p. 2

2 चात्वारिंशाख्यमध्यायाश्चत्वारिंशदिहेति डण् । प्रतायते तस्य वृत्तिर्नाम्ना चैषा सुखप्रदा ॥ गोविन्दस्वामि कृष्णादिभाष्य दृष्टार्थ भाषिणी । नास्या वृत्तेरर्थवत्वमनुक्तार्थोपवर्णनात्, p. 2

3 खगोत्यान्मेषुमायेति कल्यहर्गणने सति । सर्वानुक्रमणीवृत्तिर्जाता वेदार्थदीपिका, 13

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names suggest that he had belonged to Mahārāshṭra ? He had also written his commentaries on *Aitareya Āraṇyaka, Āśvalāyana-śrauta-sūtra, Āśvalāyana-gṛihya-sūtra* and *Rik-sarvānukramaṇī*. A summary of the last has been published by Macdonell, wherein he refers to the works of authors quoted by Shaḍguru–śishya. One of these *Nārada-stotra* is referred to on p. 81. The other name has not been clearly mentioned. On pages 59 and 99 of *Vedārtha-dīpikā*, it is written respectively : Yātayāmo jīrṇe bhuktochchhishṭe api cha iti Nighaṇṭau,[1] and śaṁkāvitarkabhayayoh iti Nighaṇṭu.[2] Macdonell states that these two references are not traceable in the *Nighaṇṭu* of Yāska. There used to be other *Nighaṇṭus* besides that by Yāska. In fact, each lexicon was named *Nighaṇṭu*. These two references are available in *Vaijayantī*, by Yādavaprakāśa, whose period is *saṁvat* 1050. Therefore, Shaḍguru-śiśhya who refers to him had belonged to the 11th century or even later.

5. Sāyaṇa (Saṁvat 1372-1444)

Sāyaṇa has to be honoured with a privileged position among the commentators on vedic works. His extreme love for vedic literature, its exhaustive study, and on the other hand strengthening the Vijayanagara empire as its Prime Minister represent his varied qualities as scholar–statesman.

Sāyaṇa was the Prime Minister of Bukka I, Kampaṇa, Sangama II, and Harihara II, rulers of Vijayanagara and other states. He writes at the end of each chapter of his commentary on the *Aitareya Brāhmaṇa* :

Iti śrimadrājādhirāja parameśvara vaidika-dharma–mārga–pravartaka-vīra–Bukkaṇa–sāmrājya–dhurandhara Sāyaṇāchārya–kṛitāvaitareya-brāhmaṇa–bhāshye.[3].....

i. e., Sāyaṇāchārya had prepared the *bhāshya* on the *Aitareya Brāhmaṇa* during the reign of king Śrī Bukka, who was a follower of the Vaidika religion.

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1 यातयामो जीर्णे भुक्तोच्छिष्टेऽपि च, इति निघण्टौ 2 शङ्कावितर्कभययोः इति निघण्टुः

3 इति श्रीमद्राजाधिराजपरमेश्वरवैदिकधर्ममार्गप्रवर्तक वीरबुक्कणसाम्राज्यधुरंधर सायणाचार्य कृतावैतरेय ब्राह्मणभाष्ये ।

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A manuscript of his commentary on the *Rigveda* is preserved in the Central Library, Baroda.[1] This copy is dated *saṁvat* 1452, i.e., Sāyaṇa had completed his commentary before that date.

He writes in the beginning of his *Subhāśita-sudhā-nidhi* that he was the Minister of Kampa–rāja. He writes in *Dhātu-vṛitti*, *Prāyaśchitta-sudhā-nidhi*, *Yajña-tantra-sudhā-nidhi*, and *Alaṁkāra-sudhā-nidhi* that he was the minister of Saṁgama II. He writes in his commentary on the *Śatapatha Brāhmaṇa* that he was the minister of Harihara II.

Sāyaṇa had died in *saṁvat* 1444 according to Aufrecht and had lived for seventy two years.[2] *Saṁvat* 1372 could, possibly, be his birth year.

King Harihara II was the son of Bukka I. An inscription of Bukka I, of Śaka 1276 or *saṁvat* 1411, is available.[3] Harihara II was ruling in *saṁvat* 1434, an inscription of this year has already been published.[4] Another inscription of Harihara II is dated *saṁvat* 1456.[5]

A mutilated inscription in *grantha* characters available in a temple of Kānchipuram reads :

Svasti śrī śrīmāyī jananī pitā tava munirbodhāya[no]māyaṇo...shṭho... bhūshṇaranujah śrī bhogana[ā]thah kavih svā[mī][saṁ]ga[ma]bhūpa[tih]...pūśrī [ka]ṇṭhanātho gururbhārdvāja[ku]leśa sā[ya]ṇa guṇaisvatta.[6]

i.e., the gotra of Sāyaṇa is *Bhāradvāja*, his *sūtra* is *Baudhāyana*, his mother Śrīmāyī, his father Māyaṇa, his younger brother kavi Bhoganātha, his master Sangama and his teacher is Śrī Kaṇṭhanātha.

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1 No. 12215
2 p. 711
3 p. 115, Vol. 3, EI
4 Report, Mysore Archaeological Department, 1915
5 p. 117, Vol. 3, EI
6 स्वस्ति श्री श्रीमायी जननी पिता तव मुनिर्बोधाय(नो) मायणो...ष्ठो...भूष्णरनुजः श्रीभोगन-(ा)थः कविः स्वा मी)(सं)ग(म)भूप(तिः)...पूश्री(क)ण्ठनाथो गुरुर्भारद्वाज–(कु)लेशसा(य)ण गुणैस्वत्त

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Mādhava, the elder brother of Sāyaṇa, writes in his commentary on *Parāśara-smṛiti :*

Śrīmati jananī yasya sukīrtirmāyaṇah pitā,
Sāyaṇo bhoganāthaścha manobuddhī sahodarau.
Yasya Baudhāyanam sūtram śākhā yasya cha yājushī,
bhāradvājakulam yasya sarvajñah sa hi mādhavah.[1]

i.e., the mother of Mādhava, is Śrīmayī, his father Māyaṇa, his two younger brothers Sāyaṇa and Bhoganātha, his *sūtra* Baudhāyana, his *śākhā* Yājusha, and his *gotra* Bhāradvāja,

The same inference is drawn from his *Alaṁkāra-sudhā-nidhi :*

Mahendravanmānanīyo mantrī Māyaṇa–sāyaṇah,
maṇḍaleshu kṛitchāramaṇḍalah Sāyaṇo jayati Māyaṇātmajah.
Mantri Māyaṇasāyaṇastṛijagatīmānyāpadānodayah,
iti śrimatpūrva–paśchima–dakshiṇottara samudrādhipati, Bukka–rāja–prathama–deśika–Mādhavāchāryānujanmanah Śrīmat–Śangama–rāja–sakala–rājya–dhurandharasya sakala–vidyā–nidhāna–bhūtasya Bhoganāthāgrajanmanah Śrimat–Sāyaṇāchāryasya kṛitāvalaṁkāra–sudhānidhau.[2]

It is also known from *Alaṁkāra-sudhā nidhi* that Sāyaṇa had three sons Kampaṇa, Māyaṇa and Śingaṇa. He was the teacher of Saṁgama during his childhood. He was considered to be an incarnation of Vyāsa. He was a great warrior and had won a victory over Champa–rāja as referred to in the following verse of *Alaṁkāra-sudhā-nidhi :*

Dishṭyā daishṭikabhāvasaṁbhṛitamahāsaṁpadviśeshodayam,
jitvā champanarendramūrjitayaśāh pratyāgatah Sāyaṇah.[3]

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1 श्रीमती जननी यस्य सुकीर्तिर्मायणः पिता । सायणो भोगनाथश्च मनोबुद्धी सहोदरौ ।।
यस्य बौधायनं सूत्रं शाखा यस्य च याजुषी । भारद्वाजकुलं यस्य सर्वज्ञः स हि माधवः ।।

2 महेन्द्रवन्माननीयो मंत्री मायणसायणः । मण्डलेषु कृतचारमण्डलः सायणो जयति मायणात्मजः ।।
मंत्री मायणसायणस्त्रिजगतीमान्यापदानोदयः । इति श्रीमत्पूर्वपश्चिमदक्षिणोत्तरसमुद्राधिपति बुक्कराजप्रथमदेशिकमाधवाचार्यानुजन्मनः श्रीमत्संगम राजसकलराज्यधुरंधरस्य सकलविद्यानिधान भूतस्य भोगनाथाग्रजन्मनः श्रीमत्सायणाचार्यस्य कृतावलङ्कारसुधानिधौ ।।

3 दिष्टया दैष्टिकभावसंभृतमहासंपद्विशेषोदयं । जित्वा चम्पनरेन्द्रमूर्जितयशः प्रत्यागतः सायणः ।।

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Sāyaṇa refers to earlier commentators as *kechana, anya āha, apara āha* and *kaśchidāha* and never refers to them by name.

He was the author of a large number of works, e.g.,

(a) Dhātu–vṛitti
(b) Commentaries on Ṛigveda, Kāṇva–Yajurveda, Sāmaveda, Atharva-veda and Taittirīya–saṁhitā.
(c) Commentaries on Taittirīya Brāhmaṇa, Aitareya Brāhmaṇa and eight brāhmaṇas of the Sāma-veda.
(d) Commentaries on Taittirīya-āraṇyaka and Aitareya-āraṇyaka.
(e) Aitareya-upanishad-dīpikā.
(f) Subhāshita-sudhā-nidhi.
(g) Prāyaśchitta-sudhā-nidhi, also known as Karma-vipāka.
(h) Alaṁkāra-sudhā-nidhi.
(i) Purushārtha-sudhā-nidhi.
(j) Yajña-mantra-sudhā-nidhi

The works by Sāyaṇa could become famous as he had a position of eminence in the Vijayanagara empire.

B. Kaushītaki Brāhmaṇa

1. Bhaṭṭa Vināyaka

Bhaṭṭa Vināyaka had written his commentary on *Kaushītaki Brāhmaṇa*. He was the son of Bhaṭṭa Mādhava, a resident of Vṛiddhanagara. Manuscripts of his commentary known as *Sadartha-vimarśani* are available.[1] He quotes Kālādarśa in his commentary.[2] He does not appear to be an early commentator.

2. Mitāksharā Commentary

Manuscript of a commentary called *Mitāksharā* on the *Kaushītaki Brāhmaṇa* is available at Varanasi.[3]

C. Śatapatha Brāhmaṇa

1. Hari Svāmī (Kali Saṁvat 3047 or 3740)

A manuscript on the first *kāṇḍa* or *Haviryajña* chapter of

1 Nos. 3650 and 3779, List of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, 1928; No. 59, List of Manuscripts in Adyar Library, Madras

2 3.1

3 See Aufrecht, p. 132, Vol. 1

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Mādhyandina Śatapatha Brāhmaṇa by Hari Svāmī is available in Varanasi. The verses in its beginning are :

Nāgasvāmī tanna (ptā) Śriguhasvāṁī-nandanah,
tatra yājī pramāṇajña āḍhyo lakshmyā samedhitah.
Tannandano Harisvāmī prasphuradvedavedimān,
trayī-vyākhyānadhaureyo adhītatantro gurormukhāt.
Yah samrāṭ kṛitavān saptasomasaṁsthāstatharkkaśrutim,
vyākhyā(m) kṛitvādhyāpayanmām Śrīskandasvāmyasti me guruh.[1]

i. e., Hari Svāmī was the son of Nāga Svāmī and grandson of Guha Svāmī. His teacher Skanda Svāmī, had taught him after completion of his commentary on the *Rigveda*.

At the end of this chapter Hari Svāmī writes about his period :

Yadābdānām kalerjagmuh sapta–trinśata śatāni vai,
chatvārinśat–samāśchānyāstadā bhāshyamidam kṛitam.[2]

i.e., the commentary was prepared when 3740 years of *Kali* had passed. A few scholars interpret it as 3047 years of *Kali-yuga*. In their opinion *sapta* is a separate *pada*. Hari Svāmī has also mentioned that Vikrama, king of Avanti, was ruling at that time. Vikrama, as a ruler of Avanti or Ujjain, in *Kali-yuga* 3740 or *Vikrama Saṁvat* 695, is not mentioned in history. He has mentioned this fact in the following verses at the end of the chapters of this manuscript :

Nāgasvāmī suto avantyām pārāśaryo vasan harih,
śrutyartham darśayāmāsa śaktitah paūshkarīyakah.
Śrīmato avantināthasya Vikramārkasya bhūpateh,
Dharmādhyaksho Harisvāmī vyākhyāchchhātapathī śrutim.[3]

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1 नागस्वामी तन्न (प्ता) श्री गुहस्वामीनन्दनः । तत्र याजी प्रमाणज्ञ आढ्यो लक्ष्म्या समेधितः ॥
तन्नन्दनो हरिस्वामी प्रस्फुरद्वेदवेदिमान् । त्रयीव्याख्यानधौरेयोऽधीततन्त्रो गुरोर्मुखात् ॥
यः सम्राट् कृतवान् सप्तसोमसंस्थास्तथर्क्कश्रुतिम् । व्याख्या(ं) कृत्वाध्यापयन्मां श्रीस्कंदस्वाम्यस्ति मे गुरुः

2 यदाब्दानां कलेर्जग्मुः सप्तत्रिंशच्छतानि वै । चत्वारिंशत्समाश्चान्यस्तदा भाष्यमिदं कृतम् ॥

3 नागस्वामी सुतोऽवन्त्यां पाराशर्यो वसन् हरिः । श्रुत्यर्थं दर्शयामास शक्तितः पौष्करीयकः ।
श्रीमतोऽवन्तिनाथस्य विक्रमार्कस्य भूपतेः । धर्माध्यक्षो हरिस्वामी व्याख्याच्छातपथी श्रुतिं ॥

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i.e., Hari Svāmī who was of Parāśara *gotra,* son of Nāga Ṣvāmī, resident of Pushkara and Chief Justice of Vikramārka, king of Avanti, had composed his *bhāshya* on *Śatapatha Brāhmaṇa.*

2. Uvaṭa (saṁvat 1100)

Uvaṭa had composed his *bhāshya* on *Śatapatha Brāhmaṇa;* but manuscripts of the same are not available.[1] He writes at the end of his *bhāshya* on the *Yajurveda :*

Ānandapuravāstavya-vajraṭākhyasya sūnunā,
Uvaṭena kṛitam bhāshyam padavākyaih suniśchitaih.
Ṛishyādīnścha namaskṛitya avantyāmuvaṭo avasan,
mantrāṇām kṛitavānbhāshyam mahīm Bhoje praśāsati.[2]

i.e., Uvaṭa, son of Vajraṭa, and resident of Ānandapura in Gujarat had completed his *bhāshya* on the *mantras* while staying in Avanti during the reign of king Bhoja. These verses are repeated with slight variations at the end of other chapters. In a manuscript from Baroda of *saṁvat* 1464, it is written :

Ānandapura–vāstavya–vajraṭākhyasya sūnunā,
mantrabhāshyamidam klṛiptam Bhoje pṛithvīm praśāsati.[3]

At the end of the tenth chapter of the manuscript of *saṁvat* 1431 from Poona, it is written :

Ṛishyādīnścha namaskṛitya hyavantyā Uvaṭo vasan,
mantra–bhāshyamidam chakre Bhoje rājyam praśāsati. [4]

In the edition of this *bhāshya,* published from Varanasi, it is written at the end of the 13th chapter :

Ānandapura–vāstavya–Vajraṭasya cha sūnuna,
Uvaṭena kṛitam bhāshyamujjayinyām sthitena tu.

It is evident that he had composed this *bhāshya* during the reign of king Bhoja, whose period is *saṁvat* 1075–1117. Uvaṭa had, therefore, completed his commentary near about *saṁvat* 1100.

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1 p. 69, List of Manuscripts, Bikaner

2 आनन्दपुरवास्तव्यवज्रटाख्यस्य सूनुना । उवटेन कृतं भाष्यं पदवाक्यैःसुनिश्चितैः ॥
ऋष्यादींश्च नमस्कृत्य अवन्त्यामुवटोऽवसन् । मन्त्राणां कृत्वान्भाष्यं महीं भोजे प्रशासति ॥

3 No. 104447 4 No. 232

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His name is mentioned also as *Uaṭa*. He was a Nāgara-brāhmaṇa. Ānandapura is in Gujarat. Vajraṭa was his father. He had also composed his *bhāshya* on *Īśāvāsyopanishad* at the end of which it is written that his father Vajraṭa was an *Upādhyāya* :

Iti śrīmadvajraṭa-bhaṭṭopādhyāyātmajasakalanigamavichchūḍāmaṇi śrīmaduvaṭabhaṭṭāryavirachite.....chatvārinśattamodhyāyah.[1]

The available works by Uvaṭa are :

(a) Commentary on Yajurveda.
(b) Commentary on Yajuh-prātiśākhya.
(c) Commentary on Ṛik-prātiśākhya.
(d) Commentary on Ṛik-sarvānukramaṇī. It is still uncertain whether Uvaṭa was the writer of this work.

Śatrughna, Mahīdhara and other writers have taken help from his commentary on the *Yajurveda*.

3. Sāyaṇa (saṁvat 1372-1444)

Sāyaṇa had composed his commentary on *Śatapatha Brāhmaṇa* also. Its *kāṇḍas* 1-3, 5-7 and 9 have been published from Asiatic Society of Bengal, Calcutta.

4. Kavīndrāchārya

A commentary by Kavīndrāchārya on *Ushā-saṁbharaṇa* or sixth *kāṇḍa* of *Śatapatha Brāhmaṇa* is available in Bikaner.[2] Rajendra Lal Mitra appears to have made a mistake in mentioning the name of the commentator. This name is of the Library and not of the commentator, who is none other than Hari Svāmī himself.

D. Kāṇva Śatapatha Brāhmaṇa

1. Nīlakaṇṭha

Nīlakaṇṭha had composed his commentary on the *Kāṇva Śatapatha Brāhmaṇa*. In his commentary on a verse of the *Mahābhārata*, he writes :

Suryāmāsā vicharantā divi, iti mantravarṇanāt. Suryāmāsā suryāchandramasāvityarthah. Nipuṇataramupapāditametadasmābhih Kāṇva-śatapatha-bhāshye Ekapādī kāṇḍe.[3]

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1 इति श्रीमद्वज्रटभट्टोपाध्यायात्मजसकलनिगमविच्चूडामणि श्रीमदुवटभट्टार्यविरचिते..... ..... चत्वारिंशत्तमोऽध्यायः, 40 2 p. 71, No. 179

2 सूर्यामासा विचरन्ता दिवि, इति मन्त्रवर्णनात् । सूर्यामासा सूर्याचन्द्रमसावित्यर्थः । निपुणतरमुमपादितमेतदस्माभिः काण्वशतपथभाष्ये एकपादी काण्डे । Vana-parva, 162.11

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Caland has written that there are two divisions of this brāhmaṇa.[1] In its northern version available near Varanasi, the name of the first *kāṇḍa* is *ekapāt*. In the southern version, the name is *ekavāyī*. Nīlakaṇṭha mentions the name as *ekapādī*. Possibly, Nīlakaṇṭha appears to have belonged to the region near about Varanasi. He may have lived about 600 years earlier.

2. Anantāchārya

Anantāchārya, a commentator of *Kāṇva Śatapatha Brāhmaṇa*, was the son of Nāgadeva Bhaṭṭa.[2]

E. Maṇḍala Brāhmaṇa

1. Nārāyaṇendra Sarasvatī

Maṇḍala Brāhmaṇa forms part of the *Śatapatha Brāhmaṇa*. A manuscript of the *bhāshya* by Nārāyaṇendra Sarasvatī on this brāhmaṇa is mentioned to be available in Baroda.[3] This *bhāshya* is named as *Paṇḍita-maṇḍana-bhāshya*.

F. Piṇḍa Brāhmaṇa

Kṛishṇa Miśra has written his commentary *Śrāddha-Kāśikā* in *saṁvat* 1505 on *Kātyāyana śrāddha-sūtra*. In the second *kaṇḍikā*, he writes :

Piṇḍabrāhmaṇa-bhāshyakāro api—atha nīvīmudvṛihya namaskarotīti kaṇḍikā—vyākhyāne nābherdakshiṇata eva nīvisthānamityaṁamsta.[4]

i. e., while commenting on *nīvīm* (*Mādhyandina Śatapatha*, 2.4.2.24), the commentator of *Piṇḍa Brāhmaṇa* accepts that *nīvī* is to be placed to the right of the navel in the body. This reference is not traceable in the commentary by Sāyaṇa. Kṛishṇa Miśra, appears to refer, here, to some brāhmaṇa not available, so far.

G. Taittirīya Brāhmaṇa

1. Bhava Svāmī

Bhaṭṭa Bhāskara in his commentary on *Taittirīya-saṁhitā* writes.

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1 p. 26, Introduction

2 No. 2396, pp. 3310–3311, Vol. III, Part I B, Madras Catalogue, 1922; see also Catalogue of Punjab University, Lahore.

3 p. 12, No. 734, Vol. 1.

4 पिण्डब्राह्मण भाष्यकारोऽपि—अथ नीवीमुद्वृह्य नमस्करोतीति कण्डिकाव्याख्याने नाभेर्दक्षिणत एव नीवीस्थानमित्यमंस्त ।

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Vākyārthaikaparāṇyadhītya cha Bhavasvāmyādibhāshyāṇyato,
bhāshyam sarvapathīnametadadhunā sarvīyamārabhyate.[1]

i. e., on going through the *bhāshya* of Bhava Svāmī, in which only the translation is given, I am preparing this commentary comprising of all the aspects. Bhava Svāmī had preceded Bhaṭṭa Bhāskara. Burnell places Bhaṭṭa Bhāskara in the tenth century. Bhava Svāmī, therefore, was earlier than the tenth century.

Keśava Svāmī has also referred to Bhava Svāmī in his *Baudhāyana - Prayoga–sāra* : Nārāyaṇādibhih prayogakārairekam pakshamāśritya darśapūrṇamāsādīnām prayoga uktah. Āchāryai pādaih dvaidhe pakshāntarāṇyuktāni. Bhavasvāmīmatānusāriṇā mayā tu ubhayamapyañgīkṛitya prayoga–sārah kṛiyate,[2] i. e., Nārāyaṇa, and others have depended only on one view. Āchāryapāda has given two views. I am writing *Prayoga-sāra*, mentioning these two views following Bhava Svāmī.

Keśava Svāmī is mentioned in *Trikāṇḍa-maṇḍana*, which is of eleventh century. Kaṇe has written, '*Trikāṇḍa Maṇḍana*, who flourished before 1100 A. D.[3] Keśava Svāmī had definitely preceded him.

Nārāyaṇa. referred to by Keśava Svāmī depends on *Baudhāyana-sūtra.* He on the other hand refers to Gopāla; paśchārdhāt pūrvārdhādavadāyeti gopālah.[4] Keśava Svāmī also refers to *Gopāla–kārikā* in which Bhava Svāmī is referred to. He is the same Gopāla who, in his *Baudhāyana-kārikā,* refers to Bhava Svāmī as : iti davidhoditāh pakshā bhavasvāmimatānugāh.[5]

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1 वाक्यार्थैकपराण्यधीत्य च भवस्वाम्यादिभाष्याण्यतो। भाष्यं सर्वपथीनमेतदधुना सर्वीयमारभ्यते, p.2, Kāṇḍa, 1

2 नारायणादिभिः प्रयोगकारैरेकं पक्षमाश्रित्य दर्शपूर्णमासादीनां प्रयोग उक्तः। आचार्यपादैः द्वैधे पक्षान्तराण्युक्तानि। भवस्वामीमतानुसारिणा मया तु उभयमप्यङ्गीकृत्य प्रयोगसारः क्रियते।

3 p. 251, History of Dharma-śāstra

4 पश्चार्धात् पूर्वार्धादवदायेति गोपालः, pp. 183,184, Vol. 2, List, Royal Asiatic Society, Bombay Branch, 1928

5 इति द्वैधोदिताः पक्षा भवस्वामिमतानुगाः।

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Keśava Svāmī is quoted by Rāmāgnichitta or Aṇḍāra in *Āpastamba-śrauta-vṛitti*.[1] Rāmāṇḍāra quotes Bhava Svāmī in the same work.[2] The inter-relation is explicit as :

Gopāla-kārikā
|
Nārāyaṇa
|
Keśava Svāmī
|
Rāmāṇḍāra—Rāmāgnichitta
|
Tṛikāṇḍa—Maṇḍana

A line from Bhava Svāmī is quoted in *Kutūhala-Vṛitti*.[3] Śrī Nivāsa, author of *Bhāvanā-purushottama-nāṭaka*, was the son of Bhava Svāmī, who was also the author of *Baudhāyana-śrauta-sūtra-vivaraṇa*.[4] He had written his commentaries on *Taittirīya-saṁhitā*, *Taittirīya-brāhmaṇa* and *Baudhāyana-śrauta-sūtra*. Manuscripts of his *Śrauta-vivaraṇa* are available in the various libraries. A *Nārada-smṛiti-bhāshya* by Bhava Svāmī is also available.

Bhava Svāmī appears to have been a famous author and flourished probably, before the eighth century.

2. Kauśika Bhaṭṭa Bhāskara Miśra

Max Muller in his introduction to the edition of *Rigveda* writes : Sāyaṇa has referred to Bhaṭṭa Bhāskara;[5] these references were probably borrowed by Sāyaṇa from his *Taittirīya-bhāshyas*. Max Muller had written in 1874. Vāmana Śāstri who edited *Rudrādhyāya* in 1906 with commentaries of Sāyaṇa and Bhaṭṭa Bhāskara wrote in its introduction : Bhaṭṭa bhāskaroyam Mādhavāchāryānna prāchīna iti tu niśchitameveti,[6] i. e., Bhaṭṭa Bhāskara is not earlier than Mādhavāchārya.

Bhāskara in his commentary on *Rudrādhyāya* has taken extensive help from *Rudra-bhāshya* contained in *Śiva-rahasya*, which differs from

1 9.4.42 2 9.2.8.39, p. 146, Vol. 3 3 p. 183
4 Introduction to Rāja-Chūḍāmaṇi–Rukmiṇi-kalyāṇa, T. R. Chintamani.
5 1.63.4; 1.71.4; 1.84.15; 6.1.13 and 7.1.7
6 भट्टाभास्करोऽयं माधवाचार्यान्न प्राचीन इति तु निश्चितमेवेति ।

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the *Śiva-rahasya-khaṇḍa* of Skanda. *Jñāna-yajñe* is written very often at its end. Its manuscript is preserved in Tanjore and Bhaṭṭa Bhāskara Miśra is its author.

Śāma Śāstri, in his introduction to the second *ashṭaka* of *Taittirīya Brāhmaṇa* with commentary of Bhaṭṭa Bhāskara, writes :

"Sa kṛistābdānām panchadaśaśatakasyānte prāyeṇa samāsīditi sambhāvyate.....Esha nishpāvake.....[1] Ityayam ślokasṭṛitīyakāṇḍabhāshyasyādau dṛiśyate. Atra 'nishpāvake śāke 'iti śabdayojanā kādinavetyādyaksharagaṇitānusāreṇa 1420 tamaśakābdasamakālikatvam granthakarturdyotayatīti saṁbhāvyate.....Bhaṭṭa–bhāskareṇa kṛitam bhāshyam tadīya Sāyaṇa-bhāshyasyaivānuvāda iti bhāti.[2]

i. e., Bhaṭṭa Bhāskara belongs to the end of the fifteenth century as referred to by Bhāskara himself as *Nishpāvaka śāke* means 1420 Śaka. The commentary by Bhaṭṭa Bhāskara is only a translation of the commentary by Sāyaṇa. On the other hand, it has to be stated that Bhaṭṭa Bhāskara had preceded Sāyaṇa. Five references from Bhaṭṭa Bhāskara are borrowed in the commentary on the *Rigveda* by Sāyaṇa. Three of these could be traced in the commentaries of Bhaṭṭa Bhāskara :

1.	ṚV	1.63.4	Sāyaṇa	parāchairityetadavyayam nīchairuchchairiti vadati Bhaṭṭa-Bhāskara-Miśrah.
	TS	1.439	Bhāskara	parāchaih .....uchchairādivadavyayam drashṭavyam.
	TS	1.8.22	Bhāskara	Parāchaih.....nipātoyaṁ yathā uchchaih nīchaih.
2.	ṚV	1.84.15	Sāyaṇa	Apīchyo aprakāśa iti Bhaṭṭa-Bhāskara-Miśrah.
	TS	7.4.19	Bhāskara	Apīchyah aprakāśah.

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1 A similar reading is available on p. 43 of second ashṭaka of TB with commentary by Bhaṭṭa Bhāskara

2 स क्रिस्ताब्दनां पञ्चदशशतकस्यान्ते प्रायेण समासीदिति संभाव्यते ।.....एष निष्पावके.....। इत्ययं श्लोकस्तृतीयकाण्डभाष्यस्यादौ दृश्यते । अत्र 'निष्पावके शाके' इति शब्दयोजना कादिनवेत्याद्यक्षरगणितानुसारेण 1420 तमशकाब्दसमकालिकत्वं ग्रन्थकर्तुर्द्योतयतीति संभाव्यते ।..... भट्टभास्करेण कृतं भाष्यं तदीय सायणभाष्यस्यैवानुवाद इति भाति ।

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3.	ṚV	6.1.13	Sāyaṇa	Bhaṭṭa-bhāskara-miśro apyekapadam saṁbudhyantam (vasutāte) chakāra.
	TB	6.10	Bhāskara	He vasutāte. Vasūnām dhanānām kartah.[1]

The fourth reference quoted by Sāyaṇa in his commentary on 7.1.7 appears to have been taken from the fourth *kāṇḍa* of *Taittirīya-saṁhitā*. Devarāja Yajvā in his commentary on *Nighaṇṭu* 2.14.37 quotes it from Bhaṭṭa Bhāskara whose commentary on the fourth *kāṇḍa* of *Taittirīya-saṁhitā* is not available, so far. The fifth reference is also not traceable in the available works by Bhaṭṭa Bhāskara, who having been quoted by Sāyaṇa and his quotations being traceable in Sāyaṇa's works clearly place him prior to Sāyaṇa.

Bhaṭṭa Bhāskara had preceded Devarāja Yajvā, who also had preceded Sāyaṇa. Sāyaṇa quotes from *Nighaṇṭu* in his commentary on *Rigveda* as : iti nighaṇṭu-bhāshye.[2] This quotation is traceable in the commentary by Devarāja Yajvā. It has been the tradition of writers to quote from earlier writers. In that case, Sāyaṇa might have borrowed from some other *Nighaṇṭu*, as well. However, Devarāja Yajvā in his introduction to his commentary refers to all the preceding commentators; but does not quote or refers to Sāyaṇa or Mādhava. Therefore, he had, possibly, preceded Sāyaṇa. Devarāja Yajvā very often quotes Bhaṭṭa Bhāskara in his commentary on the *Nighaṇṭu* :

1.	NI	1.1.19	Devarāja	Sarvārtha poshaṇāt pūshā iti Bhaṭṭa-bhāskara-miśrah.
	TS	1.2.2	Bhāskara	Pṛithivī pūshā sarvārthaposhaṇāt.
2.	NI	1.1.16	Devarāja	Bhaṭṭa-bhāskara-miśreṇa....bradhnam parivṛiḍham arushamārochanam iti.
	TS	7.4.20	Bhāskara	Bradhnam parivṛiḍhamaśvam arusham aroshaṇam
	TB	3.9.4	Bhāskara	Ārochanādarushah.

1 It is not traceable in TS

2 इति निघण्टुभाष्ये, 1.62.3

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3.	NI	2.14.56	Devarāja	Agne saṁveshisha...samantâtprâpaya iti Bhaṭṭa-bhāskara-miśra.
	TS	1.6.11	Bhāskara	Susaṁveshishah....sushṭhu samantāt-prāpaya.
4.	NI	1.11.24	Devarāja	Bhaṭṭa–bhāskara-miśra.....svayam sarasvatī āha brūte. Svaiva te vāgi-tyabravīt iti brāhmaṇam.
	TS	1.1.3	Bhāskara	Svāhā svayameva sarasvatī āha brūte. Svaiva te vāgityabravīt. Ityādi brāhmaṇam.

These references help to place Bhaṭṭa Bhāskara as prior to Devarāja Yajvā.

Ātmānanda, who had preceded Sāyaṇa, in his commentary on the *Asya-vāmīya-sūkta* refers to Bhaṭṭa Bhāskara as a commentator on the Veda in his introduction.

Internal evidence further throws light on his date. Commenting on 1.8.10 of *Taittirīya-saṁhitā*, he writes : Tasmādimamāmushyāyaṇam *Siṁhavarmaṇah* putram *Nandivarmāṇam*.....suvadhvam.[1] Names of two other rulers are mentioned in *Taittirīya-saṁhitā* 1.8.11 : *Rāja Siṁha Varmā* and *Rājendra Varmā*.

He further mentions : ayam cha yajamānah asau *Narasiṁha-Varmā* āmushyāyaṇah Rājendravarmaṇo apatyamiti.....piturnāma gṛihyate, Rājendrāyaṇa iti yathā.[2] Commenting on 2.3.1 and 2.3.4 of the same, he mentions the name of king *Vīra Siṁha Varmā*. These rulers mentioned by him ought to have preceded him.

Burnell contradicts Śāma Śāstri and writes that Bhaṭṭa Bhāskara was a Telugu brāhmaṇa, who mentions the names of plants in place of their family names and *'nishpāvake Śake'* means *Anumula*

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1 तस्मादिममामुष्यायणं सिंहवर्मणः पुत्रनन्दिवर्माणं..... सुवध्वम्, 1.8.10

2 अयं च यजमानः असौ नरसिंहवर्मा आमुष्यायणः राजेन्द्रवर्मणोऽपत्यमिति.....पितुर्नाम गृह्यते, राजेन्द्रायण इति यथा, 1.8.12

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Bhaṭṭa Bhāskara. The meaning by Śāma Śāstri of the phrase appears to be an imagination.

Further evidence is available to determine his date :

(a) Viśveśvara Bhaṭṭa or *Māndhātā* quotes Bhaṭṭa Bhāskara in his *Mahārṇava :* iti Taittirīya śākhānusāreṇa chamakānuvākāh. छ. Atha namakairavāntaravākyānām prayogah. Bhāskarādivinirdishṭabhāshyadṛishtah.[1]

(b) Sāyaṇa has quoted Bhaṭṭa Bhāskara Miśra as stated above.

(c) Devarāja Yajvā also quotes Bhaṭṭa Bhāskara Miśra as written above.

(d) Vedānta-deśika, a contemporary of Sāyaṇa, refers to Vedāchārya who was also known as Lakshmaṇa and was the author of *Sudarśana-mīmāṁsā.*[2] The date of Vedāchārya is earlier than *saṁvat* 1300. He was a contemporary of king Vallāla. He writes :

(1) Tathā bhāshyakṛitā Bhaṭṭa-bhāskara-miśreṇa jñānayajñākhye bhāshye etatprāṇavyākhyānasamaye charaṇamiti devatā-viśesha iti tadanuguṇameva vyākhyātam.[3]

(2) Evam Yajurved-bhāshyeshu kadaivatyatvaṁ pravargyottaraśāntyanuvādakatvam jñānayajñādishu hoturājñe viniyogādagnidaivatyatvam.[4]

Vedāchārya, therefore, had extensive knowledge of the *Jñānayajña bhāshya* of Bhaṭṭa Bhāskara Miśra.

(e) Śrī-kaṇṭha, the commentator on *Vedānta-sūtra,* was familiar with the commentary on *Taittirīya Āraṇyaka* by Bhaṭṭa-Bhāskara Miśra who writes : saishā muktānāmīśvarasya cha sākshā-

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1 इति तैत्तिरीयशाखानुसारेण चमकानुवाकाः। छ॥ अथ नमकैरवांतरवाक्यानां प्रयोगः। भास्करादिविनिर्दिष्टभाष्यदृष्टः।

2 p. 87, Āhnika 2, Nyāya-pariśuddhi

3 तथा भाष्यकृता भट्टाभास्करमिश्रेण ज्ञानयज्ञाख्ये भाष्ये एतत्प्राणव्याख्यानसमये चरणमिति देवताविशेष इति तदनुगुणमेव व्याख्यातम्, p.4, Sudarśana-mīmāṁsā

4 एवं यजुर्वेदभाष्येषु कदैवत्यत्वं प्रवर्ग्योत्तरशान्त्यनुवादकत्वं ज्ञानयज्ञादिषु होतुराज्ये विनियोगादग्निदैवत्यत्वम्, p. 8, Sudarśana-mīmāṁsā

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darthakṛiyāhetuh paramparayā tvanyeshām.[1] Śrī-kaṇṭha in his commentary similarly writes : paraśaktirhi brahmaṇah svarūpatayā paramākāśa uchyate yā muktānām parameśvarasya cha sākshādarthkṛiyāhetuh paramparayānyeshām.[2] Their works have many more similarities. Śrī-kaṇṭha was a contemporary of Rāmānuja.

(f) Bhaṭṭa Bhāskara has referred to *Āryabhaṭṭīya*,[3] *Amara-kośa*,[4] and *Kāśikā*[5] which means he was posterior to the 8th century.

(g) Bhaṭṭa Bhāskara mentions in his *bhāshya* of *Taittirīya-saṁhitā* that the *mantras* of *Ekāgni-kāṇḍa* are a part of the *Taittirīyas*. He had commented on them. Hara Datta in his commentary on *Āpastamba-gṛihya-sūtra* refers to the *Ekāgnikāṇḍa-bhāshya* by Bhaṭṭa-Bhāskara as : tatra vaiśvadeve somāya svāheti dvitīyāhutiriti mantra-vyākhyākāreṇostam.[6] The date of Hara Datta is about *Vikrama saṁvat* 12th century. Śrīnivāsāchārya writes that Hara Datta had taken extensive help from Bhaṭṭa Bhāskara.[7]

All this evidence suggests that the date of Bhaṭṭa Bhāskara has to be *Vikrama saṁvat* eleventh century. Burnell had correctly stated the tradition.

3. Rāmāṇḍāra = Rāmāgnichitta

It is stated in *Trikāṇḍa-maṇḍana :*

Durbrāhmaṇam samāchashṭe Karkah śākhāntaraśruteh.
Pakshamaṅgīkarotyenam mantra-brāhmaṇa-bhāshya-kṛit.[8]

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1 सैषा मुक्तानामीश्वरस्य च साक्षादर्थक्रियाहेतुः परम्परया त्वन्येषाम्, 5.14, TA

2 परशक्तिर्हि ब्रह्मणः स्वरूपतया परमाकाश उच्यते या मुक्तानां परमेश्वरस्य च साक्षादर्थक्रियाहेतुः परम्परयान्येषाम्, 4.4.14

3 p. 189, Vol. 4, TS

4 p. 54, Rudra-bhāshya

5 p. 73, ibid

6 तत्र वैश्वदेवे सोमाय स्वाहेति द्वितीयाहुतिरिति मन्त्रव्याख्याकारेणोस्तम्, 3.7.29

7 pp. 3,4, Introduction

8 दुर्ब्राह्मणं समाचष्टे कर्कः शाखान्तरश्रुतेः ।। 135; पक्षमङ्गीकरोत्येनं मन्त्रब्राह्मणभाष्यकृत् ।। 136

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i.e., Karka calls him *Durbrāhmaṇa* and the commentator of *mantra-Brāhmaṇa* accepts this view point. The commentator of *Trikāṇḍa-maṇḍana* writes : mantra-brāhmaṇa bhāshyakṛita Rāmāṇḍārah. It appears that Rāmāgnichitta had composed his *bhāshya* on *Taittirīya-saṁhitā* and the brāhmaṇa. Rāmāṇḍāra had written a commentary on the *Āpastamba-śrauta-śūtra* by Dhūrta Svāmī. In the beginning of this *vṛitti*, he writes :

Āpastambam namaskṛitya Dhūrtavsāmi prasādatah,
tadbhāshyavṛittih kṛiyate yathāśakti nirūpitā.
Kauśikena tu Rāmeṇa śraddhāmātravijriṁbhitah,
Vedārthaniṛṇaye yatnah kṛiyate śaktito adhunā.[1]

i. e., paying my homage to Āpastamba and with the blessings of Dhūrta Svāmī, a *vṛitti* on his commentary is prepared. Rāma of Kauśika *gotra*, full of veneration prepares the meaning of the Veda. A manuscript of this *bhāshya* is not available, so far.

4. Sāyaṇa(Vikrama Saṁvat 1372-1444)

Sāyaṇa had written his commentary on the *Taittirīya Brāhmaṇa*, which is already published.

H. Tāṁḍya Brāhmaṇa

1. Jaya Svāmī

Jaya Svāmī, son of Hari Svāmī, had composed his *bhāshya* on *Tāṁḍya Brāhmaṇa* called as *Pancha-viṁśārtha-mālā*.[2]

Panchaviṁśārthamāleyaṁ yā jayasvāmīnā kṛitā,
Harisvāmīsutenāsyām daśāhah parisaṁsthitah.

A manuscript of it is available in Alvar. Peterson mentions it as *Tāṁḍya Brāhmaṇa Bhāshya Tīkā* and son of Hari Svāmī as its writer.[3] Later on he mentions it as *Tāṁḍya Brāhmaṇa-bhāshya* of Java Svāmī, son of Hāri Svāmī.[4] Jaya Svāmī as a commentator on the *dharma-sūtras* is mentioned in *Kṛitya-kalpa-taru*.

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1 आपस्तम्बं नमस्कृत्य धूर्तस्वामि प्रसादतः। तद्भाष्यवृत्तिः क्रियते यथाशक्ति निरूपिता, 2 कौशिकेन तु रामेण श्रद्धामात्रविजृंभिताः। वेदार्थनिर्णये यत्नः क्रियते शक्तितोऽधुना, 4

2 पञ्चविंशार्थमालेयं या जयस्वामिना कृता। हरिस्वामीसुतेनास्यां दशाहः परिसंस्थितः॥

3 p. 179, No. 21, Report by Peterson, April 1884 4 Report of year 1892

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2. Sāyaṇa (Vikrama saṁvat 1372-1444)

A commentary by Sāyaṇa on the *Tāṁḍya Mahā Brāhmaṇa* has already been published from Calcutta. In this *bhāshya*, Sāyaṇa has taken help from the *bhāshya* of Dhanvin on *Drāhyāyaṇa-śrauta-srūtra*.

3. Nārāyaṇāchārya

A commentary by Nārāyaṇāchārya is available in Mysore[1] but appears to be by Sāyaṇa and not by Nārāyaṇāchārya.

I. Shaḍviṁśa Brāhmaṇa Sāyaṇa (Vikrama saṁvat 1372-1444)

A commentary by Sāyaṇa, called *Vijñāpana-bhāshya*, on *Shaḍviṁśa Brāhmaṇa* has already been published.

J. Mantra Brāhmaṇa 1. Bhaṭṭa Guṇavishṇu (prior to 1150 A. D.)

Two commentaries on the *Mantra Brāhmaṇa*, by Guṇavishṇu, son of Dāmuka and by Sāyaṇa. Sāyaṇa has taken help from Guṇavishṇu, whose period is prior to fourteenth century.

Śatrughna in the introduction of *Mantrārtha-dipīkā* writes : Uvaṭe *mantra-vyākhyā* Guṇa-vishṇau brāhmaṇīyasarvasve,[2] i. e., the explanations of the hymns in the *bhāshya* by Uvaṭa and of *Brāhmaṇas* in Guṇavishṇu. The date of Śatrughna is certain ; he writes in his introduction : ādeśādatha rājñastasya Śrī-Dharmachandrasya,[3] i. e., on the explicit command of king Śrī Dharmachandra. He mentions his predecessors Prayāgachandra and Śrī Rāma Chandra, who all were the rulers of *Trigartta = Kangra*. The period of Prayāga Chandra is 1495, that of Rāma Chandra 1510 and of Dharma Chandra 1520. It is, therefore, possible to state that the period of Guṇavishṇu is prior to the sixteenth century, according to this evidence.

Halāyudha in his *Brāhmana-sarvasva* refers to Guṇavishṇu. The date of Halāyudha is 1175–1200 A. D. Guṇavishṇu had belonged to Mithilā or Bengal as his work is in use in that region.

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1 p. 6 line 1, List from Mysore, 1922

2 उवटे मन्त्रव्याख्या गुणविष्णौ ब्राह्मणीयसर्वस्वे 3 आदेशादथ राज्ञस्तस्य श्रीधर्मचन्द्रस्य, 8

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According to Stonner, Guṇavishṇu had preceded Sāyaṇa. Durga Mohan Bhattacharya has the same opinion. He has compared portions of Sāyaṇa's commentary of *Mantra Brāhmaṇa* with Guṇavishṇu's commentary. It is certain that one has borrowed from the other. Halāyudha also borrowed from Guṇavishṇu. Having preceded Sāyaṇa, Guṇavishṇu does not borrow from him. He had belonged to the court of king Vallālasena and Lakshmaṇasena. He may be assigned a date towards the end of twelfth century or the beginning of thirteenth century.

Chhāndogya-mantra-bhāshya is a commentary on the hymns of the *Kauthuma* recension of the *Sāmaveda*.[1] Most of the hymns in it are also in the *Mantra Brāhmaṇa*. At the end of the sixth *khaṇḍa*, Guṇavishṇu comments on the beginning hymn of each Veda. Writing on the first hymn of the *Rigveda*, he states that its apportionment is in Vedic offering as : Viniyoge brahma-yajñe.[2] He also refers to the first hymn of *Śukla Yajurveda*. He writes about the first hymn of the *Sāmaveda* as :

Śanno devirabhishṭaye śanno bhavantu pītaye. Śaṁyorabhisravantu nah,[3] and states : atharvedādimantro ayam Pippalāda drishṭa. Varuṇa-daivata. Chhando-Gāyatrī. Atra cha śanno bhavantu ityatra āpo bhavantu iti paṭhyate.[4]

i. e., this is the first hymn of *Atharva-veda*, its seer is *Pippalāda* which means that this hymn was the first hymn of the *Paippalāda-saṁhitā*.

Guṇavishṇu had his commentaries on *Mantra Brāhmaṇa* and *Pāraskara-gṛihya-sūtra*. In his introduction to *Chhāndogya-mantra-bhāshya*, Parameśvara Jha writes :

Etatkṛitam Pāraskara-gṛihya-bhāshyamapyasti tachcha Chandanapura-grāma-vāsino mṛita-vaidika-Jayapāla-śarmaṇah savidhe antimabhāge katipaya patravikalam mayāvalokitamāsīta.[5]

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1 p. 1.75, July 1877, Indian Antiquary

2 विनियोगे ब्रह्मयज्ञे 3 शन्नो देवीरभिष्टये शन्नो भवन्तु पीतये । शंयोरभिस्रवन्तु नः ।

4 अथर्ववेदादिमन्त्रोऽयं पिप्पलाददृष्ट । वरुणदैवतः । छन्दो गायत्री । अत्र च शन्नो भवन्तु इत्यत्र आपो भवन्तु इति पठ्यते

5 एतत्कृतं पारस्करगृह्यभाष्यमप्यस्ति तच्च चन्दनपुरग्रामवासिनो मृतवैदिकजयपालशर्मणः सविधेऽन्तिम-भागे कतिपयपत्रविकलं मयावलोकितमासीत्, note on p. 35, Introduction, ed. by Durgā Mohan Bhaṭṭācharya

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i. e., I had seen a manuscript, with a few lost leaves at the end of *Pāraskara-gṛihya-sūtra* with commentary by Guṇavishṇu with the late Jayapāla Sharma of Chandanapura. His commentary is very simple. Another manuscript dated *saṁvat* 1577 of the commentary by Guṇavishṇu was available in the D. A. V. College, Lahore.

K. Daivata Brāhmaṇa — Sāyaṇa (Vikrama saṁvat 1372-1444)

The commentary by Sāyaṇa on the *Daivata Brāhmaṇa* has already been published.

L. Ārsheya Brāhmaṇa — 1. Sāyaṇa (Vikrama saṁvat 1372-1444)

The commentary by Sāyaṇa on the *Ārsheya Brāhmaṇa* has already been published.

2. Kāśyapa Bhaṭṭa Bhāskara Miśra

Kāśyapa Bhaṭṭa Bhāskara Miśra had written his commentary called *Sāmavedārsheya-dīpa*. A manuscript of this *bhāshya* is available in Mysore. He is different from Kauśika Bhaṭṭa Bhāskara. Burnell had written that his commentaries related to the brāhmaṇas of the *Sāmaveda*. I have not seen them. Bhaṭṭa Bhāskara has, however, referred to Bharata Svāmī, who was alive towards the end of the thirteenth century, and was a contemporary of Sāyaṇa.[1]

M. Sāma-vidhāna Brāhmaṇa — Bharata Svāmī

Bharata Svāmī was the famous commentator on the *Sāmaveda* and other related works. His father was Nārāyaṇa and the name of his mother was Yajñadā. He writes in his introduction to the commentary on the *Sāmaveda* :

> Hosalādhīśvare pṛithvīm Rāmanāthe praśāsati,
> vyākhyā kṛiyate ayam kshemeṇa Śrīrange vasatā mayā.[2]

i. e., I had prepared this commentary residing at Śrirangapaṭanam during the reign of Rāmantha, king of Hoysala. At the end of the same commentary, he writes :

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1 p. 7ff, List of Tanjore MSS. by Burnell

2 होसलाधीश्वरे पृथ्वीं रामनाथे प्रशासति । व्याख्या क्रियतेऽयं क्षेमेण श्रीरङ्गे वसता मया ।

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Itham Śrī-Bharata-Svāmī kāśyapo Yajñadāsutah,
Nārāyaṇāryatanayo vyākhyātsāmnāmṛichokhilāh.[1]

i. e., Bharata Svāmī of Kāśyapa gotra and son of Nārāyaṇa and Yajñadā, had explained all the *ṛichās* of the *Sāmaveda*. A manuscript is preserved in Alvar, its colophon is :

Iti sāmavidhāne āchārya Bharata svāmī kṛitau padārtha-mātra-vikritau tritīyo agāt prapāṭhaka iti Sāma-vidhāna-bhāshyam samāptam.[2]

N. Saṁhitopanishad Brāhmaṇa 1. Sāyaṇa (Vikrama saṁvat 1372-1444)

A commentary by Sāyaṇa on the *Saṁhitopanished Brāhmaṇa* has already been published.

2. Dvijarāja Bhaṭṭa, son of Vishṇu (saṁvat 1645)

A commentary by Dvijarāja Bhaṭṭa, son of Vishṇu has already been published.

O. Vaṁśa Brāhmaṇa Sāyaṇa (saṁvat 1372-1444)

A commentary by Sāyaṇa on *Vaṁśa Brāhmaṇa* has already been published.

P. Jaiminīya Brāhmaṇa Bhavatrāta

A manuscript of a commentary on *Jaiminīya Brāhmaṇa* is referred to by Rāma Anantakṛishna Śāstri in his letter dated August 4, 1927 to the late Pandit Bhagavad Datta : 'Yesterday I was at the Jaiminīya village.....Fortunately I discovered the following mss..... 3. *Aṣhṭa Brāhmaṇa*. On last page it was written *Bhavatrāta-bhāshya* on brāhmaṇa available at... . Bhavatrāta has referred to Śabara Svāmī and Bhavadāsa on p. 153 of *Jaiminīya Śrauta-bhāshya*.

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1 इत्थं श्रीभरतस्वामी काश्यपो यज्ञदासुत: । नारायणार्यतनयो व्याख्यात्साम्नामृचोखिला: ॥

2 इति सामविधाने आचार्य भरतस्वामी कृतौ पदार्थमात्रविकृतौ तृतीयोऽगात् प्रपाठक इति सामविधान भाष्यं समाप्तम् ।

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Another person Devatrāta had written his commentary on *Āśvalāyana-śrauta-sūtra*. His other name is mentioned as Varāhadeva.[1] In another manuscript, it is written : varāhakāya devatrāta. A Varāhadeva Svāmī is also mentioned.[2] Devatrāta also appears to be an earlier commentator. A portion of his commentary on *Aśvalāyana-śrauta- sūtra* has been published in *Agnihotra-chandrikā*.[3]

The brāhmaṇas were compiled during the *Mahābhārata* period. The available commentaries mostly belong to the mediaeval periods. The gap is of almost three thousand years. The works of earlier commentators are not forthcoming. The style of commentary is almost similar. The earlier commentators give only the literal translation. Sāyaṇa and other later commentators offer detailed explanations, as well. The metaphysical aspect of the brāhmaṇas is seldom explained by these commentators. They do not throw desired light on these subjects. These commentaries as above explained need to be studied with all possible care as the individual imaginations of the commentators have to be sifted. In the absence of any other material their critical study is sure to help in the grasp of the meaning of the brāhmaṇas and the Vedas.

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1 No. 307, List, Asiatic Society of Bengal, 1923

2 No. 187, List of Bikaner

3 अग्निहोत्र चन्द्रिका, 1921; see p. 1, List of Bikaner

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CHAPTER ELEVEN

THEIR SUBJECT MATTER

The brāhmaṇas are an explanation of the Vedas. These elaborate the *ādhidaivika* contents i. e., the subjects related to the nature and *devas* (दिव्य गुण युक्त) who are the physical forces or powers. These brāhmaṇas also explain the influence of the atmosphere and the plants. The special themes related to the self or the soul and the supreme spirit are, as well, dialated upon in these works. The key to the understanding of the cosmos lies embedded in these brāhmaṇas. They disclose wonderful knowledge about the secrets of the physical world. What modern science has attempted to unravel in recent years, has already been well expressed in these works. Their grasp of the detaîls of the creation of the universe is complete and comprehensive. Its presentation is simple and fascinating. It has to be sifted, if the laudations to the divine beings are merely to God or these refer to the various physical forces working under the eternal laws of the *One Great Being*. These also unfold the *ādibhautika* contents or the primary *elements* mentioned in the Vedas.

The *Śatapatha Brāhmaṇa* has a direct reference to *science* in *etadu vijñānam*.[1] Scientific references from the brāhmaṇas are quoted in

1 एतदु विज्ञानम्, 3.3.4.11

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the *Nirukta* and the *Kalpa-sūtras* as *iti vijñāyate*. The exponents of the brāhmaṇas had vast and comprehensive knowledge of *Deva-vidyā* which expressed in their works helps to understand the form of the universe prior to its creation as well as the stages in its formation. The form of the universe prior to its creation is best described in the *Rigveda* as :

> Nāsadāsīnno sadāsīttadānīm nāsīdrajo no vyomā paro yat,
> kimāvarīvah kuha kasya śarmannambhah kimāsīd gahanam gabhīram.
> Na mṛityurāsīdamṛītam na tarhi na rātryā ahna āsīt praketah,
> Ānīdavātam svadhayā tadekam tasmādhānyanna parah kim chanāsa.[1]

i.e., in that stage nothing had taken form, The creation had its emanation from *purusha* to be equated with *hiraṇya-garbha* or *prajāpati*. The *Kaṭha-upanishad* has described this *purusha* as :

> Mahatah paramavyaktamvyaktāt purushah parah,
> purushāt na param kinchit sā kāshṭhā sā parā gatih.[2]

i.e., nothing is beyond that *purusha*, who had the desire and his manifestation or creation started according to *Śatapatha Brāhmaṇa* as :

> So ayam purushah prajāpatirakāmayat... Brahmaiva praṭhamama asṛijata trayīmeva vidyām.[3]

The *āpah* molecules were pervading the universe; they gave birth to a form of *agni* called *apām napāt* in the Veda. *Āpah* are considered mostly as feminine and *agni* as masculine in the Vedic literature. *Āpah* and *agni* had given birth to a *golden egg*, which got converted into the form of *purusha*, which is *prajāpati* :

> Āpo ha vā idamagre sailamevāsa. Tā akāmayanta. Katham nu prajāyamahi iti. Tā aśrāmyan. Tāstapo atapyanta. Tāsu tapastapyamānāsu hiraṇymāṇḍam sambabhūva. Ajāto ha tarhi saṁvatsaram āsa tadidam hiraṇyamāṇḍam

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1 नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुहकस्य शर्म्मन्नम्भः किमासीद् गहनं गभीरम् ॥
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास, 10.129.1–2, RV

2 महतः परमव्यक्तमव्यक्तात् पुरुषः परः । पुरुषात् न परं किंचित् सा काष्ठा सा परा गतिः, 1.3.10-11

3 सोऽयं पुरुषः प्रजापतिरकामयत ।.....ब्रह्मैव प्रथममसृजत त्रयीमेव विद्याम्.....6.1.1.8

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yāvat saṁvatsarasya velā tāvat parayaplavata. Tatah saṁvatsare purushah samabhavat. Sa prajāpatih.[1]

Rūpāmeva tat. Prajāpatirhiraṇyamāntāta ātmano akuruta. Tasmādāhurhiraṇmayah prajāpatiriti.

i.e, this was the final form. *Prajāpati* then made a golden form of himself. Hence they say *Parjāpati* is golden.

Parjāpati was amidst the *āpah* ocean which were pervading like air; but the sound waves travelled in them. It is explicit from the following :

(a) Prajāpatirva idameka āsit; Tasya vāgeva svamāsīt. Vāg dvitīyā Sa aikshatemāmeva vācham visṛijā. Iyam vā idam sarvam vibhavatnyeshyati. Iti. Sa vācham vyasṛijata. Sedam sarvam vibhavantyait. Sordhvodātanot. Yathā apām dhārā santat evam.[2]

(b) Sa bhūriti vyāharata. Sa bhūmimasṛijata.[3]

(c) Prajāpatiryadagre vyāharat sa bhurityeva vyāharat. Sa imām asṛijata [4]

(d) Sa āsvapsu bhurbhuvah svariti vyāharat.[5]

i.e., *bhūh*, *bhuvah*, *svah*, the three words appeared simultaneously with the birth of the three worlds. *Bhūh* with the separation of the earth; *bhuvah* with the formation of the middle region and *svah* with the separation of the heavenly region. The *Prajāpati* thus manifested himself in his own form as the Universe created by him.

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1 आपो ह वा इदमग्रे सलिलमेवास । ता अकामयन्त । कथं नु प्रजायेमहि इति । ता अश्राम्यन् , तास्तपोऽतप्यन्त । तासु तपस्तप्यमानासु हिरण्यमाण्डं सम्बभूव । अजातो ह तर्हि संवत्सरम् आस तदिदं हिरण्यमाण्डम् यावत् संवत्सरस्य वेला तावत पर्यप्लवत । तत संवत्सरे पुरुषः समभवत् । स प्रजापतिः रूपमेव तत् । प्रजापतिर्हिरण्यमान्तात आत्मनो अकुरुत । तस्मादाहु हिरण्मयः प्रजापतिरिति, 11.1.6.1-2, ŚB

2 प्रजापतिर्वा इदमेक आसीत् । तस्य वागेव स्वमासीत । वाग द्वितीया । स ऐक्षतेमामेव वाचं विसृजा । इयं वा इदं सर्वं विभवत्न्येष्यति इति । स वाचं व्यसृजत । सेदं सर्वं विभवन्त्यैत । सोर्ध्वोदातनोत । यथा अपां धारा सन्तत एवं । 20.14.2, TMB

3 स भूरिति व्याहरत् । स भूमिमसृजत्, 2.2.4.2, TB

4 प्रजापतिर्यदग्रे व्याहरत् स भूरित्येव व्याहरत् । स इमाम् असृजत्, 1.101, JB

5 स आस्वप्सु भूर्भुवः स्वरिति व्याहरत्, 3.380, JB

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The *Tāṁdya Brāhmaṇa* further states about *prajāpati* :

Prajāpatirvā idamekā āsit. Nāharāsīnna rātrirāsīt. So asminnandhe tamasi prāsarpat.[1]

i.e., it was *prajāpati* alone; neither the day nor the night were in existence. He was moving ahead in the blinding darkness. He is considered as the thirty fourth god or the physical force : trayastriṁśadvai devatāh. Prajāpatiśchatustriṁśah,[2] i.e., these are thirty three gods and *Prajāpati* is the thirty fourth. Again it is similarly stated : prajāpatiśchatustriṁśo devatānām,[3] i.e., *prajāpati* is the thirty fourth *devatā*, or god. It is repeatedly stated in the brāhmaṇas that *prajāpati* had desired and this universe was created :

(a) Prajāpatirvā aidamagra āsīt. Eka eva so akāmayat.[4]

(b) Prajāpatirha vā idamagra aeka evāsa. Sa aikshata.[5]

The movement of *prajāpati* in the blinding darkness is narrated in the Bible, as well,...'and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.'[6] The water here is a synonym of the *āpah* of the brāhmaṇas.

Prajāpati has been futrher described in the brāhmaṇas :

(a) Ashṭau vasavah. Ekādaśa rudrā dvādaśādityā ime aeva dyāvāpṛithivi trayastriṁśyau trayastriṁśadvai devāh prajāpatiśchatustriṁśastadenam prajāpatim karotyetadvā astyetadhyamṛitam tad hyastyetadu tadyanmartyam sa esha prajāpati sarvam vai Prajāpatistadenam prajāpatim karoti.[7]

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1 प्रजापतिर्वा इदमेक आसीत् । नाहरासीन्न रात्रिरासीत् । सोऽस्मिन्नन्धे तमसि प्रासर्पत्, 16.11, TMB

2 त्रयस्त्रिंशद्वै देवताः प्रजापतिश्चतुस्त्रिंशः, 1.8.7.1, TB

3 प्रजापतिश्चतुस्त्रिंशो देवतानाम्, 17.11.3, TMB

4 प्रजापतिर्वा ऽइदमग्रऽआसीत् । एक एव सोऽकामयत 6.1.3.1,ŚB

5 प्रजापतिर्हवा इदमग्रऽएकएवास । स ऐक्षत, 2.2.4.1, ŚB

6 1.2, Genesis

7 अष्टौ वसवःएकादश रुद्रा द्वादशादित्या इमे ऽएव द्यावापृथिवी त्रयास्त्रिंश्यौ त्रयस्त्रिंशद्वै देवाः प्रजापतिश्चतुस्त्रिंशस्तदेनं प्रजापतिं करोत्येतद्वाऽअस्त्येतद्ह्यमृतं तद् ह्यस्त्येतदु तद्यन्मर्त्यं स एष प्रजापति सर्वंवै प्रजापतिस्तदेनं प्रजापतिं करोति, 4.5.7 2, ŚB

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(b) Katama indrah kataman prajāpatiriti. Stanayitnurevendro yajñah Prajāpatiriti katama stanayitnurityaśaniriti katamo yajña iti paśava iti.[1]

(c) Prajāpatirvā aamṛitah.[2]

(d) Prajāpatirvai bṛihadukshah,[3] i. e., Prajāpati is also Bṛihaduksha.

ĀPAH

Āpah is a real element. It exists in two forms. From the original form of the *āpah paramāṇus*, arise the molecular combinations of helium, hydrogen, oxygen and water etc. Its second form is ordinary liquid water. The original distinct form was noticed by the seers and described as : yathā hyāpastu vichchhinnā svarūpamupayānti vai,[4] i. e., the *āpah* when broken or split up or disintegrated attain their own form. A comprehension of the *āpah* is explicit from :

(a) Āpo vā idam sarvamāpnavana.[5]

(b) Yadāpnot tasmādāpah. Yadvṛiṇota tasmādvā.[6]

i. e., the *āpah* pervaded this completely. The name *āpah* represents this truth, as they had covered all.

Āpah had various forms, e. g., *vidhā*,[7] *divyā āpah*,[8] *vastīvarī*, and *ekadhanah*,[9] *Vidhā* has been explained as the creator of all in the *Śatapatha Brāhmaṇa*. Āpah had three forms as : *trayya āpah*.[10] Another

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1 कतम इन्द्रः कतमः प्रजापतिरिति । स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतम स्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति, 11.6.3.9, ŚB

2 प्रजापतिर्वा ऽअमृतः, 6.3.1.17, ŚB

3 प्रजापतिर्वै बृहदुक्षः, 4.4.1.14, ŚB

4 यथा ह्यापस्तु विच्छिन्ना स्वरूपमुपयान्ति वै, 14.28, Vāyu-Purāṇa

5 आपो वा इदं सर्वमाप्नवन, p.49, KS

6 यदाप्नोत तस्मादापः । यद्वृणोत तस्माद्वा, 6.1.1.9, ŚB

7 विधा, 14.7, Yajurveda; 8. 2. 2. 8, ŚB

8 दिव्या आपः, 1.45, JB

9 वस्तीवरी and एकधनाः, AB; 3.4. 3. 18, ŚB

10 त्रय्य आपः, 9.1.2.22, ŚB

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reference, *āpah chatushṭayyah*,[1] in the *Taittirīya Brāhmaṇa* is explained as *chatvāro avayavā yāsām tāh chatushṭayyah*.[2] It means that the *āpah* had four components. A synonym of *āpah* or its meaning in other languages is not easy to form. These are accepted as feminine in the brāhmaṇas as : yoshāh vā āpah.[3] They are described in the feminine gender and plural number always. The *Śatapatha Brāhmaṇa* mentions that the *āpah* were devoid of movement :

Yatra vai yajñasya śiro achhidyata. Tasya raso dratvāpah praviveśa. Tenaivaitad rasena āpah syandante.[4]

i. e., a liquid entered the *āpah* and they had the movement. It means prior to this stage the *āpah* had no movement. The same fact is evident from *Śānti-parva* of the *Mahābhārata* :

Tasmāchchottishṭhate devāt sarvabhūtahitādrasah,
āpo hi tena yujyante dravatvam prāpnuvnati cha.[5]

i. e., the liquid or *rasa* comes out of him, from the *deva*, from the elements. Mixed with that the *āpah* gain movement. Attaining the liquid from these, *āpah* became the chief element and all pervading. Their liquid from is also mentioned in the *Taittirīya Brāhmaṇa* :

Tad abbhramiva samahanyatah. Tad vastim abhinat. Sa samudro abhavat .....Tadvā idamāpah salilamāsīt.[6]

Cosmology begins with these *āpah*. These could be considered as nebula or a gaseous form causing the formation of electrons.

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1 आपः चतुष्टय्यः, 3.8.2, TB

2 चत्वारोऽवयवा यासां ताः चतुष्टय्यः ।

3 योषाः वा आपः 1.1.1.18, ŚB

4 यत्र वै यज्ञस्य शिरोऽछिद्यत । तस्य रसो द्रत्वापः प्रविवेश । तेनैवैतद् रसेन आपः स्यन्दन्ते, 3.9.2.1, ŚB

5 तस्माच्चोत्तिष्ठत्ते देवात् सर्वभूतहिताद्रसः । आपो हि तेन युज्यन्ते द्रवत्वं प्राप्नुवन्ति च, 354.7

6 तद् अब्भ्रमिव समहन्यतः । तद् वस्तिम् अभिनत् । स समुद्रोऽभवत् । .....तद्वा इदमापः सलिलमासीत्, 2.2.9.1, TB

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FORMATION of EARTH

This earth was the first to be born of the elements. It was the first to be born of the different *lokas* or regions. The *Śatapatha Bṛāhmaṇa* has the references :

(a) Iyam vai pṛithivī bhūtasya prathamajā.[1]

(b) Iyamu (bhūmih) vā eshām lokānām prathamā asṛijyata.[2]

The earth was formed on the pronouncement of *bhū* by the *Prajāpati*. He had pronounced it first and the earth was formed as :

(a) Sa bhūriti vyāharata. Sa bhumimasṛijat.[3]

(b) Prajāpatiryadagre vyāharat sa bhurityeva vyāharat. Sa imām asṛijat.[4]

AGNI

What is *agni* ? The modern physicist equates *agni* with energy. It is one of the *real elements*, like *pṛithivī* and *āpah*. It is of two kinds; one of the *real element* state and the other of the ordinary state. Its Latin equivalent is *ignis*. The *agni* exists in nature in forty-nine different forms. It is stated in the *Vishṇu Purāṇa* : evamekonapañchāśad vahnayah parikīrtitah.[5] The causes of these various kinds of *agni* are the different arrangements of molecules of *agni*. It is named *teja* or brilliance and *jyoti* or light. It is born three-fold[6] according to the following :

> Divaspari prathamam jajñe agnirasmad dvitīyam pari jātavedāh, tritīyamapsu nṛimaṇā ajasramindhāna enam jarate svādhīh.[7]

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1 इयं वै पृथिवी भूतस्य प्रथमजा, 14.1.2.10, ŚB

2 इयमु (भूमिः) वा एषां लोकानां प्रथमा ऽसृज्यत, 6.5.3.1, ŚB

3 स भूरिति व्याहरत । स भूमिमसृजत्, 2.2.4.2, TB

4 प्रजापतिर्यदग्रे व्याहरत् स भूरित्येव व्याहरत् । स इमाम असृजत्, 1.101, JB

5 एवमेकोनपञ्चाशद् वह्नयः परिकीर्तिताः, 1.10.16

6 Compare 10.88.1, RV and 7.28, Nirukta.

7 दिवस्परि प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥ 10.45.1, RV

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This is the *Vaiśapri ṛichā* of the *Rigveda* and is also available in the *Yajurveda*.[1] *Divah* has been specially explained by *Mādhyandina*, disciple of Yājñavalkya, in the *Śatapatha Brāhmaṇa :*

Divaspari prathamam jajñe aagnih iti. Prāṇo vai divah. Prāṇādu vā esha prathamamajāyata. Asmad dvitīyam pari jātavedā iti. Yadenamado dvitīyam purushavidho ajanayat. Tritīyam apsviti. Yadenamadas ṭritīyam adbhyo ajanayat.[2]

This is the third real element. Its first birth is from *prāṇa* or breath or *vāyu*. Its second birth was on the formation of the *Golden Egg*, i. e., the *hiraṇya-garbha*. This is *jātaveda agni* occupying the middle regions. Its third birth was in the *āpah*. The *āpah* are the cause of *agni* as : *āpo vā agneryonih*.[3] The three types of *agni* had occupied three regions, the earth, the *antariksha* or the middle region and *divi* i. e., the heavenly region :

Sa etāh tisrah tanūreshu lokeshu vinyadhatta. Yadasya pavamānam rūpamāsīt tadasyām pṛithivyām nyadhatta. Atha yat pāvakam tadantarikshe. Atha yat śuchi, tad divi. Tadvā ṛishayah pratibubudhire.[4]

These three forms of *agni* are called *pavamāna, pāvaka* and *śuchi*. Apparently these are the adjectives, but these, on the other hand are the proper names of *agni*. These three names explain the creation.[5] The three combined, these are known as *trivṛid agni*, which has been best explained in the *Purāṇas*.[6] These three forms of *agni* had a similar expression in the *Rigveda*:

(a) Agnih ṛishih pavamānah pāñchajanyah.[7]

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1 12.18, see 1.3.14, TS

2 दिवस्परि प्रथमं जज्ञेऽअग्निः इति । प्राणो वै दिवः । प्राणादु वा एष प्रथममजायत । अस्मद् द्वितीयं परि जातवेदा इति । यदेनमदो द्वितीयं पुरुषविधो ऽजनयत् । तृतीयम् अप्स्विति । यदेनमदस् तृतीयम् अद्भ्यो ऽजनयत्, 6.7.4.3, ŚB

3 आपो वा अग्नेर्योनिः, 3.2.3, MS

4 स एताः तिस्रः तनूरेषु विन्यधत्त । यदस्य पवमानं रूपमासीत् तदस्यां पृथिव्यां न्यधत्त । अथ यत् पावकं तदन्तरिक्षे । अथ यत् शुचि तद् दिवि । तद्वा ऋषयः प्रतिबुबुधिरे, 2.2.1.14, ŚB

5 See also Chapter 29, Vāyu-Purāṇa

6 53.5, Vāyu-Purāṇa; 24.6, Brahmāṇḍa-Purāṇa, pūrva-bhāga; 128, 5-9, Matsya-Purāṇa.

7 अग्निः ऋषिः पवमानः पाञ्चजन्यः, 9.66.20, RV

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(b) Agne pāvaka rochishā.[1]

(c) Agnih śuchi–vrata–tamah.[2]

The *śuchi* form of *agni* pervading the heavenly regions has been further detailed in the brāhmaṇas :

(a) Yat (agneh) śuchi (rūpam)[3] taddivi (nyadhatta).[4]

(b) Vīryam vai śuchi. Yadvā asya (agneh) etadujjvalati etadasya vīryam vai śuchi.[5]

(c) Asau vā ādityo agnih śuchih.[6]

These three types of *agni* are also known as *bhūpati*, *bhuvana-pati*, and *bhutānām-pati*. It has five names according to the *Maitrāyaṇī-saṁhitā : tapah, śochih, archih, harah*, and *tejah*. Yāska in his *Nirukta* states that *jyoti* is also known as *hara : jyotih harah uchyate.*[7] *Archi* means a flame. *Archih agni* has been explained in the *Jaiminīya Brāhmaṇa* as :

Atha ha vā agnirvaiśvānara itthamevāsa yatheme angārāh. So akāmayata śnushṭayo me jāyeranna archaya iti.....Ete ha vā asya śnushṭayo yadarchayah.[8]

It is interesting to note that *agni* had no brilliance in its initial stages. The *Prajāpati* through *sāma-vibrations* or waves had put brilliance into it. It is stated :

(a) Agnirvai jāto na vyarochata. So akāmayata. Tejasvī syāmiti. So agnaye tejasvine ajam kṛishṇagrīvam ālabhata. Tato vai sa tejasvī abhavat.[9]

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1 अग्ने पावक रोचिषा, 5.26.1, RV

2 अग्निः शुचिव्रततमः, 8.44.21, RV

3 अग्ने शुचं शमयति, 3.3.6, MS

4 यत् (अग्नेः) शुचि (रूपम्) तद्दिवि (न्यधत्त), 2.2.1.14, ŚB

5 वीर्यं वै शुचि । यद्वा अस्य (अग्नेः) एतदुज्ज्वलति एतदस्य वीर्यं वै शुचि, 1.2.1.8, ŚB

6 असौ वा आदित्यो अग्निः शुचिः, 1.1.6.2, TB

7 ज्योतिः हरः उच्यते, 4.19

8 अथ ह वा अग्निर्वैश्वानर इत्थमेवास यथेमे ऽङ्गाराः । सोऽकामयत् श्नुष्टयो मे जायेरन्न् अर्चय इति ।... एते ह वा अस्य श्नुष्टयो यदर्चयः, 3.165

9 अग्निर्वै जातो न व्यरोचत । सोऽकामयत । तेजस्वी स्यामिति । सोऽग्नये तेजस्विने ऽजं कृष्णग्रीवम् आलभत । ततो वै स तेजस्वी अभवत्, 13.8 KS; 2.5.11, MS

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(b) No ha vā idamagre agnau varcha āsa. Yadidamasmiṁnvarchah so akāmayata. Idam mayi varchah syāditi.....Tato asmiṁnetad varcha āsa.[1]

(c) Agnih sṛishṭo nodadīpyat. Tam prajāpatiretena sāmnopādhamat. Sa udadīpyata.[2]

i.e., when *agni* was born it had no brilliance. It desired to have brilliance. He touched *Aja* and had brilliance. *Varcha* means brilliance. *Kṛishṇa Grīva Aja*, mentioned in the *Kāṭhaka-saṁhitā* and the *Maitrāyaṇī-saṁhitā*, which caused brilliance is not possible to explain at this stage.

It is mentioned in the *Śatapatha Brāhmaṇa* that the white form is due to *agni* : yat śuklam tadāgneyam yat kṛishṇam tat saumyam.[3] Similarly, it is stated in the *Vāyu-purāṇa* : śuklachchhāyo agnirāpaścha krishṇachchhāyā cha medinī.[4] Here, *agni* and *āpah* are of white reflection.

The ten properties of *agni* according to *Śānti-parva* of the *Mahābhārata* are *durdharshatā, jyoti, tāpa, pāka, prakāśa, śaucha, rāga, laghu, taikshṇya and ūrdhva-gamana :*

Agnerdurdharshatā jyotistāpah pākah prakāśanam,
Śaucham rāgo laghustaikshyaṇam satatam chordhvagāmitā.[5]

HIRAṆAYAGARBHA—MAHAD AṆḌA

The *āpah* were in their prime from. *Brahma* caused their desire to expand. Their efforts caused the creation of a *golden egg*. This egg continued to float for full one year. (This duration is of the *daiva* year and cannot be compared to the ordinary year). From it was born the *Purusha=Prajāpati=Brahma*. This *aṇḍa* had three forms of movements : *paryaplavana, prasarpaṇa* and *sameshaṇa*. The first movement

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1 नो ह वा इदमग्रे ऽग्नौ वर्च आस । यदिदमस्मिन्वर्चः सोऽकामयत । इदं मयि वर्चः स्यादिति ।..... ततो ऽस्मिन्नेतद् वर्च आस, 4.5.4.3, ŚB

2 अग्निः सृष्टो नोददीप्यत । ते प्रजापतिरेतेन साम्नोपाधमत् स उददीप्यत, 13.3.22, TMB

3 यत् शुक्लं तदाग्नेयं यत् कृष्णं तत् सौम्यम्, 1.6.3.31, ŚB

4 शुक्लच्छायो ऽग्निरापश्च कृष्णच्छाया च मेदिनी, 50.110,

5 अग्नेर्दुर्धर्षता ज्योतिस्तापः पाकः प्रकाशनम् । शौचं रागो लघुस्तैक्ष्ण्यं सततं चोर्ध्वगामिता ।।

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was the result of the *āpah*. The other two movements are inherited by the plants and *pṛithivī* etc. which are the offsprings of the *golden-aṇḍa*. The emergence of *hiraṇya-garbha* is scientifically narrated in the *Jaiminīya Brāhmaṇa* : atha ha tatah purāhorātre samślishṭe evāsaturavyākrite.[1] This *aṇḍa* on account of *agni* had a radiant form. *Brahma* gave it its expanded form. This *aṇḍa* was the effect of the elements. Its upper portion was light and its lower portion was heavy and it helped in the formation of earth. It was not round but was more in length. The measurements of *Prajāpati* are mentioned in the *Tāṁḍya Brāhmaṇa* : yāvān vai prajāpatih ūrdhvah tāvān tiryaṇ,[2] i. e., the height of *Prajāpati* equals his sides. The internal form of this *aṇḍa* is described in the *Śatapatha Brāhmaṇa* as :

Sā vai śāṇī bhavati. Mṛidvayasaditi nveva śāṇī. Yatra vai prajāpatirajāyata garbho bhūtvā etasmād yajñāt tasya yannedishṭhamulbamāsīt te[3] śāṇāh. Tasmātte pūtayo vānti. Yadvasya jarayvāsīt taddīkshitavasanam. Antaram vā ulbam jarāyuṇo bhavati.[4]

PṚITHIVĪ — NINE stages of FORMATION

The formation of earth had to undergo another nine stages to take its present manifest form. It still had the predominance of *āpah*. It had not attained its hardened form, as yet. It was swayed by strong winds. The twin sons of *Prajāpati*, the *devas* and the *asuras*, both had a desire to take hold of it. As soon as it neared the *devas*, they encircled it with pebbles resulting in its hardened form. The North Pole is considered to be the direction of the *devas* and the earth at present is stable towards that very direction. The South Pole is considered

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1 अथ ह ततः पुराहोरात्रे संश्लिष्टे एवासतुर व्याकृते, 3.361

2 यावान् वै प्रजापतिः ऊर्ध्वः तावान् तिर्यङ्, 18.6.2, TMB

3 Campare (a) हिरण्मयस्तु यो मेरुस्तस्योल्वं तन्महात्मनः, 4.80, Vāyu-Purāṇa
(b) ब्रह्मा येनावृता जातः सुवर्णेन। तन्मेरुरूपतां यातं सुवर्णं सहजं हि तत्, 5.4, Rasa-ratna samuchchaya.

4 सा वै शाणी भवति। मृद्वचसदिति न्वेव शाणी। यत्र वै प्रजापतिरजायत गर्भो भूत्वा एतस्माद् यज्ञात् तस्य यन्नेदिष्ठमुल्बमासीत् ते शाणाः। तस्मात्ते पूतयो वान्ति। यद्वस्य जराय्वासीत् तद्दीक्षितवसनम्। अन्तरं वा उल्बं जरायुणो भवति, 3.2.1.11, ŚB

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to be the direction of the *asuras*, and this direction has more of water instead of the earth. This formation has been mentioned in details in the *Śatapatha Brāhmaṇa* :

Atha śarkarāh sambharati. Devāścha vā asurāśchobhaye prājāpatyāh paspṛidhire. Sā heyam pṛithivī alelāyad yathā pushkaraparṇamevam Tām ha sma vātah saṁvahati.[1] Sopaiva devān jagāma. Upāsurān.....Tad yathā śaṁkubih charma vihanyāt. Evamimām pratishṭhām śarkarābhih paryabṛimhanta.[2]

The nine formative stages of the earth are also mentioned in the *Śatapatha Brāhmaṇa* as :

Sa śrāntastepānah fenamasṛijata.....Sa śrāntastepāno mṛidam śushkāpamūsha sikatam śarkarām aśmānam ayo hiraṇyam-oshadhi-vanaspati-asṛijata. Tenemām pṛithivīm prāchchhādayata. Tā vā etā nava sṛishṭayah.[3]

i. e., *Prajāpati*, practising penance caused the formation of *fena, mṛit, śushkāpa, ūsha, sikatā, śarkarā, aśmā, ayah,* and *oshadhi-vanaspati.* He covered the earth with them. These are the nine different stages in the formation of this earth.

In its various stages of formation, the earth has been given different names according to its properties. *Bhūmi* or the earth is its original name when *Prajāpati* or *Purusha* created it with the pronouncement of *Bhūh.* This *bhūh* word had another name, the *Upodaka* or watery, the moist or wet world. It is better stated as the world in the vicinity of water. This name is repeated in the *Jaiminīya Brāhmaṇa*, III, 347. It implies that water, a special privilege of this planet, may not be the privilege of other palnets. *Pṛithivi* is the culmination form of the earth and has more than twenty names.

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1 तां दिशो ऽनु वातः समवहत्, 1.1.3, TB

2 अथ शर्कराः सम्भरति देवाश्च वा असुराश्चोभये प्राजापत्याः पस्पृधिरे । सा हेयं पृथिवी अलेलायद् यथा पुष्करपर्णमेवम् । तां ह स्म वातः संवहति । सोपैव देवान् जगाम । उपासुरान.. ...तद् यथा शंकुभिः चर्म विहन्यात् । एवमिमां प्रतिष्ठां शर्कराभिः पर्यबृंहन्त, ŚB

3 स श्रान्तस्तेपानः फेनमसृजत ।...स श्रान्तस्तेपानो मृदं शुष्कापमूष सिकतं शर्कराम् अश्मानम् अयो हिरण्यम् - ओषधि - वनस्पति असृजत । तेनेमां पृथिवीं प्राच्छादयत्, 13. ता वा एता नव सृष्टयः, 14, ŚB 6.1.1

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1. FENA or FOAM

Foam was the first stage in the formation of the earth. The co-mingling of *āpah* and *agni* produced foam or *fena*. The hot *āpah* had produced them. It is stated in the *Śatapatha Brāhmaṇa*: tā atapyanta. Tāh fenamasṛijanta[1] *and* tasmād apām taptānām feno jāyate.[2] In this stage the *bhūmi* was neither dry nor wet as : na vā esha śushko nārdro vyushṭāsīt.[3] This foam is mentioned in a hymn of the *Rigveda* : apām fenena-namuche śirah,[4] i.e., with the foam of the *āpah* the head of *Namuchi* was severed.

This foam is also called as *apām arkah*. It is described in detail in the *Śatapatha-Brāhmaṇa* : āpo vā arkah. Tad yad apām śara āsīt tat samahanyat sā pṛithivī abhavat,[5] i. e., the *āpah* were membrum virile and their curd-formed-foam was solid; this became the earth. The solid stage of foam is narrated in *Śānti-parva* of *Mahābhārata* :

> Ākāśādabhavad vāri salilādagnimārutau,
> agnimārutasaṁyogāttatah sambhavanmahi.[6]

i. e., *vāri* or water was born of *ākāśa* or the sky, *agni* and *māruta* were born of *vāri* or water. The *pṛithivī* was born of *agni* and *maruta*, i.e., rays of energy. *Agni* helped by energy causes water in the sky. Conjoined with *agni* and *maruta*, the water becomes solid. The oily quality of that water takes the form of earth.

> Agnih pavanasaṁuktah khāt samutkshipate jalam,
> So agnimārutasaṁyogād ghanatvamupapadyate.
> Tasyākāśānnipatatah snehastishṭhati ya aparah,
> sa saṁghāttattvamāpanno bhūmitvamanugachchhati.[7]

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1 ताऽतप्यन्त । ताः फेनमसृजन्त, 6.1.3.2, ŚB
2 तस्माद् अपां तप्तानां फेनो जायते, ŚB
3 न वा एष शुष्को नार्द्रो व्युष्टासीत्, 1.7.1.6.7, TB ; 10.7.3.1-3, ŚB
4 अपां फेनेन, नमुचेः शिरः, 8.14.3, ṚV
5 आपो वा अर्कः । तद् यद् अपां शर आसीत् तत् समहन्यत् सा पृथिवी अभवत्, 10.6.5.2, ŚB
6 आकाशादभवद् वारि सलिलादग्निमारुतौ । अग्निमारुतसंयोगात्ततः सम्भवन्मही, 180.16
7 अग्निः पवनसंयुक्तः खात् समुत्क्षिपते जलम् । सोऽग्निमारुत संयोगाद् घनत्वमुपपद्यते, 181.15
तस्याकाशान्निपततः स्नेहास्तिष्ठति यो ऽपरः । स संघात्तत्वमापन्नो भूमित्वमनुगच्छति, 181.16

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This foam was the first stage in the formation of the earth; the other related phase was that af the *āpah*. It is mentioned in the *Śatapatha-Brāhmaṇa* : yadev tat feno dvitīyam rūpam asṛijyat.[1]

2. MRIT or CLAY

With the settling of foam, the new form of the earth was of clay. It is mentioned : sa (fenah) yadopahanyate mṛideva bhavati,[2] i. e., the hardened foam becomes clay. The *Śatapatha Brāhmaṇa* states that the two main forms of this earth are that of *āpah* and foam : atho dvyam hyeva etad rūpam mṛichcha āpaścha.[3] A portion of the upper crest of the *aṇḍa* or the nebula had become clay as described in the same brāhmaṇa : atha yattat kapālamāsīd eshā sā mṛit[4]. This clay form is the earth : yanmṛid iyam tat (pṛithivī).[5]

The planet earth when it separated from the nebula or the *aṇḍa* was only *āpah* or a special type of liquid. The particles for the formation of the earth were merged in the *āpah*. In course of time foam started forming in that liquid. This foam subsequently caused the formation of clay. It means that clay is not basic content of this earth It forms part of a later stage.

The earth in clay form was very small. Its expansion had not taken place. The fact is clearly mentioned in the vedic literature :

(a) Atha vai tarhī alpā pṛithivyāsīd, ajātā oshadhayah.[6]

(b) Yāvad vai varāhasya chashālam tāvatīyamagra āsīt.[7]

(c) Etāvatī vā iyam pṛithivyāsīd yāvatī uttaravedih.[8]

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1 यदेव तत् फेनो द्वितीयं रूपम् असृज्यत, 6.5.1.3, ŚB
2 स (फेनः) यदोपहन्यते मृदेव भवति, 6.1.3.3, ŚB,
3 अथो द्वयं ह्येव एतद् रूपं मृच्च आपश्च, 6.4.1.3, ŚB
4 अथ यत्तत् कपालमासीद् एषा सा मृत्, 6.3.1.28, ŚB
5 यन्मृद् इयं तत् (पृथिवी), 14.1.2.9, ŚB
6 अथ वै तर्हि अल्पा पृथिव्यासीद् अजाता ओषधयः, 2.1.2, TS
7 यावद् वै वराहस्य चषालं तावतीयमग्र आसीत्, 1.6.3, MS
8 एतावती वा इयं पृथिव्यासीद् यावती उत्तरवेदिः, 25.6, KS

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(d) Iyatī ha vā iyamagre pṛithivyāsa prādeśamātrī, tāmemūsha iti varāha ujjaghāna.[1]

i. e., that earth was small and had no plants on it; in size it was like the snout of a boar; or like the northern altar made for a sacrifice; the expansion of the earth to its present shape had not taken place.

3. ŚUSHKĀPA

The third stage is termed as *śushkāpa*, which means that the *āpah* had dried. It means that the sun had taken its shape and the wet *āpah* had started drying up.

4. ŪSHA or SALINE EARTH

Another stage in the formation of the earth was when its soil was impregnated with saline particles. This was sterile soil. This had been formed out of the portion of the heavenly regions left over on the earth. In the brāhmaṇas *ūsha* also means a cattle. It is stated in the *Śatapatha Brāhmaṇa :* paśava ūshāh.[2] The same brāhmaṇa has another evidence :

Asau ha vai dyaurasyai pṛithivyā etān paśūn pradadau. Tasmān paśavya-mūsharamāhuh.....ta amuta āgatā asyām pṛithivyām pratishṭhitāh. Tamanayo-rdyāvāpṛithivyo rasam manyante.[3]

i. e., the heavenly regions gave for this *pṛithivī* these highly charged particles (and not cattle). The highly charged energy particles are useful in saline earth. These energy particles are emitted from the heavenly regions. It has to be stated that the cattle or animals on this earth never like saline earth, instead they only prefer green fields. These energy particles emitted from the heavenly and middle regions are specially discernible during the night. It is clearly explained :

(a) (Prajāpatih) teshu (paśushu) etam (agnim) apaśyat, tasmādvaivaite

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1 इयती ह वा इयमग्रे पृथिव्यास प्रादेशमात्री, तामेमूष इति वराह उज्जघान, 14.1.2.11, ŚB

2 पशव ऊषा: 7.1.1.6, ŚB

3 असौ ह वै द्यौरस्यै पृथिव्या एतान् पशून् प्रददौ । तस्मान् पशव्यमूषरमाहु ।...त ऽमुत आगता अस्यां पृथिव्यां प्रतिष्ठिता: । तमनयोर्द्यावापृथिव्यो रसं मन्यन्ते ।

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paśavah;[1] i. e., the Prajāpati had seen energy in these highly charged particles and so these are termed as paśu.

(b) Āgneyo vāva sarvah paśuh.[2]

(c) Āgneyāh paśavah.[3]

(d) Pṛithivyā upasthād agnim paśavyam.[4]

(e) Pasurvā agnih. Agni-mukhān Prajāpatih paśūnasṛijat.[5]

(f) Sarve paśavo yadagnih. Tasmādagnau paśavo ramante.[6]

(g) Vāyu-praṇetrā vai paśavah.[7]

(h) Antariksha-devatyāh khalu vai paśavah.[8]

(i) Tasmādantarikshāyatanā vai paśavah.[9]

(j) Paśavo vai marutah.[10]

(k) Paśavo vai vayānsi.[11]

(l) Daivyā vā etā viśo yat paśavah.[12]

The *paśu* in all these references from the vedic literature have been clearly differentiated from the cattle. These have on the other hand been described as possessed of *agni* or *energy*. *Prajāpati* had given birth to all of them from the mouth. As these are energy particles, these are discernible. These are formed of energy from the sun and the elements. These have a direct relation with the winds of the middle

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1 (प्रजापतिः) तेषु (पशुषु) एतम् (अग्निम्) अपश्यत्, तस्याद्वैवैते पशवः, 6.2.1.4, ŚB
2 आग्नेयो वाव सर्वः पशुः 2.6, AB
3 आग्नेयाः पशवः, 1.1.4.3, TB
4 पृथिव्या उपस्थाद् अग्निं पशव्यम्, 6.4.1.2, ŚB
5 पशुर्वा अग्निः । अग्निमुखान् प्रजापतिः पशूनसृजत् 31.19, KKS
6 सर्वे पशवो यदग्निः । तस्मादग्नौ पशवो रमन्ते, 6.1.4.12, ŚB
7 वायुप्रणेत्रा वै पशवः 4.4.1.15, ŚB
8 अन्तरिक्षदेवत्याः खलु वै पशवः, 3.2.1.3, TB
9 तस्मादन्तरिक्षायतना वै पशवः, 8.3.2.9 ŚB
10 पशवो वै मरुतः 3.19, AB
11 पशवो वै वयांसि, 9.3.3.7, ŚB
12 दैव्या वा एता विशो यत् पशवः, 3.7.3.9, ŚB

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regions which forward it to the earth. These are equated with *marut*. The heavenly regions abound in highly charged energy particles.

The *rudras* or the disintegrating and reintegrating energy particles causing violent tempests and producing howling and roaring sounds in the regions have direct relation with energy or lightning. These *paśus* imbibe the energy from the *rūdras*. For this reason *Rudra* is widely known as *Paśupati*; its real significance has been lost and the popular meaning as *Śiva*, the *Paśupati* is more common these days. The conveyor of *Rudra* is *Ākhu*[1] or a mouse who is none else but another highly charged energy particle.

The earth having saline particles did not have only *paramāṇus* from the elements but also had highly charged energy particles from the heavenly and middle regions. In the *Suśruta Saṁhitā* salt is termed as *āgneya* or having energy.[2] It appears that the salty water of the sea also had relation to the energy particles. The scientific term for *ūsha* is *Sodium Nitrate* or *PotassiumNitrate*. It has to be expressed that the earth has plenty of energy emitted to it through these energy particles during its formative stage.

5. SIKATĀ

The next stage in the formation of earth is called *Sikatā* or granular form. It is described as :

(a) Sa (mṛit) atapyat sā sikatā asṛijyata.[3]

(b) Esha vā agnirvaiśvānaro yadasā ādityah. Sa yad iha āsīt tasyaitad bhasma yat sikatā.[4]

(c) Agnervā etadvaiśvānarasya bhasma yat sikatāh.[5]

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1 आखुस्ते (रुद्रस्य) पशुः, 2.6.2.10, ŚB

2 कटु-अम्ल-लवणा आग्नेयः, 42.7, Sūtra sthāna; सलिलाग्निभूयिष्ठत्वाल्लवणः, 26 40, Charaka saṁhitā, Sūtra sthāna

3 स (मृत्) अतप्यत् सा सिकता असृज्यत, 6.1.3.4, ŚB

4 एषा वा अग्निर्वैश्वानरो यदसा आदित्यः। स यद् इह आसीत् तस्यैतद् भस्म यत् सिकता, 1.6.3, MS

5 अग्नेर्वा एतद्वैश्वानरस्य भस्म यत् सिकताः, 31.9, KKS

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(d) Bhrājanta iva hi sikatā. Agnervā etad vaiśvānarasya bhasma yat sikatā.[1]

(e) Agneretad vaiśvānarasya reto yat sikatā.[2]

The *Śatapatha Brāhmaṇa* calls *sikatā* as : sikatā vā apām purīsham,[3] i. e., *sikatā* is the rubble or crumbling or loose earth. It is mentioned as of two types, white and black, as : dve hi sikate śuklā cha kṛishṇā cha.[4] These white particles have more of energy and the blacks have the *āpah*.

It is called silica, having silicon and oxygen, i. e., Sio_2. Silicon is available only with oxygen (or *Vaiśvānara agni* ?). 'It is recorded in the Encylopedia Brittanica, 'It (silica) has also been found as a constituent of various parts of planets and has been recognised in stars.[5]

Sikatā is formed of the current of *Vaiśvānara agni* or the energy of the rays of the sun or sunlight. A granular heap is formed by the solar energy. These had, therefore, shining particles. The solar rays caused intense heat on the saline earth and the next formation of the earth was granular. It is also mentioned that the sun at that stage was very close to this earth.

6. ŚARKARĀ

The next stage was of gravel or small stones called *śarkarā*. It has been described as :

(a) Sikatābhyah śarkarām.[6]

(b) Indro vai vṛitrāya vajram prāharata. Tasya yā viprushā āsaṁstāh śarkarā abhavan.[7]

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1 भ्राजन्त इव हि सिकता । अग्नेर्वा एतद् वैश्वानरस्य भस्म यत् सिकता, 3.5.1. 36, ŚB

2 अग्नेरेतद् वैश्वानरस्य रेतो यत् सिकता, 7.1.1.10,41, ŚB

3 सिकता वा अपां पुरीषम्, 7.5.2.59, ŚB

4 द्वे हि सिकते, शुक्ला च कृष्णा च, 7.3.1.43, ŚB

5 p. 655, Vol. XX

6 सिकताभ्यः शर्कराम्, 6.1.3.5, ŚB

7 इन्द्रो वै वृत्राय वज्रं प्राहरत् । तस्य या विप्रुषा आसंस्ताः शर्करा अभवन्, 1.6.3, MS

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(c) Indro vṛitrāya vajram prāharata. Sa tredhā vyabhavat, sphyastṛitīyam rathastritīyam yūpastṛitīyam; ye antah śarā aśīryanta tāh śarkarā abhavan.[1]

(d) Tejo vā agnā adadhuryachchharkarā.[2]

The earth was as yet marshy; it had not assumed a hardened core. With the formation of gravel in its interior regions, it assumed a hard inner crust, as well. This gravel or small stones were formed from the *sikatā* or the crumbling or loose earth. This fact has been expressed in literature as :

(a) Śithirā vā iyamagra āsīt. Tām prajāpatih śarkarābhiradrimhat.[3]

(b) Ārdreva hīyamāsīt. Tām devāh śārkarābhiradrimhat.[4]

(c) Ārdreva hīyamāsīt. Tām devāh śarkarābhiradrimhan.[5]

(d) Ēvamimām pratishṭhām śarkarābhih paryabrimhanta.[6]

Isn't it the same process as for the construction of buildings wherein the foundations are strengthened by the use of pebbles and brick walls raised over them.

7. AŚMĀ

Stone formation was the resultant formation of gravel. The gravel had ultimately turned into stones, and the mountains were also formed. The references to these details are :

(a) Śarkarāyā aśmānam (asṛijata). Tasmāt śarkarāśmaiva antato bhavati.[7]

(b) Tasya (vṛitrasya) etat śarīram yad girayo yadaśmānah.[8]

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1 इन्द्रो वृत्राय वज्रं प्राहरत् । स त्रेधा व्यभवत्, स्फ्यस्तृतीयं रथस्तृतीयं यूपस्तृतीयम्, ये ऽन्तः शरा अशीर्यन्त ताः शर्करा अभवन्, 5.2.6, TS

2 तेजो वाः अग्ना अदधुर्यच्छर्करा, 8.2, KS

3 शिथिरा वा इयमग्र आसीत् । तां प्रजापतिः शर्कराभिरदृंहत्, 1.6.3, MS

4 आर्द्रेव हीयमासीत् । तां देवाः शर्कराभिरदृंहत्, 2.1, KS

5 आर्द्रेव हीयमासीत् । तां देवाः शर्कराभिरदृंहन्, 6.6, KKS

6 एवमिमां प्रतिष्ठां शर्कराभिः पर्यबृंहन्त, ŚB

7 शर्कराया अश्मानम् (असृजत) । तस्मात् शर्कराश्मैव अन्ततो भवति, 6.1.3.3, ŚB

8 तस्य (वृत्रस्य) एतच्छरीरं यद् गिरयो यदश्मानः, 3.4.3.13, ŚB

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8. AYAH and HIRAṆYAMA

Appearance of iron had followed the formation of stones. According to *Maitrāyaṇī-saṁhitā*, *ayah* and *loha* are considered to be two separate metals. *Ayah* is the first metal and gold or *suvarṇa* the latest metal. It is mentioned in the *Mahābhārata* : aśmano lohamutthitam.[1]

9. VEGETATION on EARTH

In the absence of plants and trees, the earth as yet was bald. There was no growth on it, it was devoid of vegetation like the hardened back of a tortoise. This shape of the earth is described as :

(a) Kālvālī kṛitā heyam tarhi prithivyāsa.[2]

(b) Atha vai tarhi alpā prithivyāsīda ajātā oshadhayah.[3]

(c) Rikshā ha vā iyamagra āsīt. Tasyām devā rohiṇyām vīrudho arohayan.[4]

(d) Atha vā iyam tarhi rikshāsīd alomikā. Te abruvan tasmai kāmāyālabhāmahaī yathāsyāmoshadhayaścha vanaspatayaścha jāyantā iti.[5]

(e) Iyam vā alomikevāgra āsīt.[6]

(f) Oshadhi-vanaspatayo vai lomāni.[7]

(g) Ta ime lokā abhavan ṛikshā anupajīvanīyāh. Kathamime lokā loma gṛihṇīyuh.[8]

In the growth of trees, plants, creepers and other vegetation, *soma* had a major share. *Soma* is considered to be the master of the vegetation as : soma oshadhīnāmadhipatih.[9] The part played by *soma*

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1 अश्मनो लोहमुत्थितम्, Udyoga-parva

2 काल्वाली कृता हेयं तर्हि पृथिव्यास, 2.2.4.3, ŚB; 1.2.4, Kāṇva Śatapatha Brāhmaṇa

3 अथ वै तर्हि अल्पा पृथिव्यासीद् अजाता ओषधयः

4 ऋक्षा ह वा इयमग्र आसीत् । तस्यां देवा रोहिण्यां वीरुधोऽरोहयन्, 1.6.9.2, MS

5 अथ वा इयं तर्हि ऋक्षासीद् अलोमिका । ते ऽब्रुवन् तस्मै कामायालभामहै । यथास्यामोषधयश्च वनस्पतयश्च जायन्ता इति, 2.5.2, MS; See 7.4.31, TS and 20.14.5, TMB

6 इयं वा अलोमिकेवाग्र आसीत्, 24.22, AB

7 ओषधिवनस्पतयो वै लोमानि, 2.54, JB

8 त इमे लोका अभवन् ऋक्षा अनुपजीवनीयाः । कथमिमे लोका लोम गृह्णीयुः, 2.244, JB

9 सोम ओषधीनामधिपतिः, Atharvaveda

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in the growth of vegetation is narrated in the *Jaiminīya Brāhmaṇa :*

Somam vāi rājānam yat suparṇa āharat samabhinat tasya vā viprusho apataṁstā evemā oshadhayo abhavan. Sarvā u ha vai saumyā oshadhayah.[1]

The seeds had been born, *soma* and *pṛithivī* had united. The roots of vegetation predominate with *soma* contents where as the upper portion has more of energy and dries up soon. This idea expressed in the *Śatapatha-Brāhmaṇa* is also mentioned in the *Maitrāyaṇī-saṁhitā* as :

Prāchinam vai somīroshadhayah. Pratīchīnam raudrīh. Na hi prāchīnam śushyanti. Śushyanti pratīchīnam.[2]

ELECTRONS in PṚITHIVĪ

This earth is often mentioned in the brāhmaṇas as possessed of electrons. The other planets are not supposed to be so possessed of electrons. It has been stated :

(a) Āgneyī pṛithivī.[3]

(b) Āgneyo ayam lokah.[4]

The upper crust of the earth does not have these energy particles. Its innermost centre is full of such particles. The three strings of the formation are the energy, the *pṛithivī* and the vegetation. Agni is a real element and in the womb of this earth, it is in predominance as mentioned in various works :

(a) Agnigarbhā pṛithivī.[5]

(b) Mātā putram yathopasthe sāgnim bibhartu garbha ā iti.[6]

(c) Yathā mātā putramupasthe bibhṛiyādevamagnim garbhe bibhartviti.[7]

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1 सोमं वै राजानं यत् सुपर्ण आहरत् समभिनत् तस्य वा विप्रुषो अपतंस्ता एवेमा ओषधयोऽभवन्। सर्वा उ ह वै सौम्या ओषधयः, 1.355

2 प्राचीनं वै सौमीरोषधयः। प्रतीचीनं रौद्रीः। न हि प्राचीनं शुष्यन्ति। शुष्यन्ति प्रतीचीनम्, 3.1.5, MS

3 आग्नेयी पृथिवी, 15.4.8, TMB

4 आग्नेयोऽयं लोकः, 1.37.2, Jaiminīya–Upanishad Brāhmaṇa

5 अग्निगर्भा पृथिवी, 14.9.4.21, ŚB

6 माता पुत्रं यथोपस्थे साग्निं बिभर्तु गर्भ आ इति, 11.57, Yajurveda, see 2.7.11, MS

7 यथा मातापुत्रमुपस्थे बिभृयादेवमग्निं गर्भे बिभर्त्विति, 6.5.1.11, ŚB

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(d) Tri-vṛid hi iyam (pṛithivī).[1]

(e) Agninā pṛithivyā oshadhibhih tenāyam (pṛithivī) lokah tṛivrit.[2]

A similar idea has been expressed by Gamow :

"It is not however, difficult to see that there must have been a time when no such solid crust existed at all, and when our Earth was a glowing globe of melted rocks. In fact, the study of the Earth's interior indicates that most of its body is still in a molten state, and that the 'solid ground' of which we speak so casually is actually only a comparatively thin sheet floating on the surface of the molten magma. The simplest way to arrive at this conclusion is to remember that the temperature measured at different depths under the surface of the Earth increases at the rate of about 30^0 C per kilometer of depth (or 16^0 per thousand feet) so that, for example, in the world's deepest mine (a gold mine in Robinson Deep, South Africa) the walls are so hot that an air conditioning plant had to be installed to prevent the miners from being roasted alive.

"At such a rate of increase, the temperature of the Earth must reach the melting point of rocks (between 1200^0 C and 1800^0 C) at a depth of only 50 km beneath the surface, that is, at less than 1 per cent of the total distance from the centre. All the material farther below, forming more than 97 per cent of the Earth's body, must be in a completely molten state."[3]

"The temperature of the rocks steadily increases as we dig deeper and deeper beneath the surface."[4]

"During the last two billion years the temperature of most of the Earth remained practically unchanged and that the cooling effect has been confined to the outer parts of its body."[5]

The meaning of *oshadhi* itself is very interesting as : *osham dhaya* iti[6], i. e., to possess the energy. The vegetation continues to possess

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1 त्रिवृद् हि इयम् (पृथिवी), 6.5.5.2, ŚB

2 अग्निना पृथिव्या ओषधिभिः तेनायं (पृथिवी) लोकः त्रिवृत्, 10.1.1, TMB

3 pp.27-28, Biography of the Earth, George Gamow.

4 p.71, ibid

5 p.99, ibid

6 ओषं घय इति, 2.2.4.5, ŚB

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the energised particles from the earth, which means that most of these particles get consumed :

(a) Agnirdārugato yadvad bhinne dārau na dṛiśyate,
tathaivātmā śarīrastha ṛite yogānna dṛiśyate.[1]

(b) Garbho tasyoshadhinām garbho vanaspatīnām,
garbho viśvasya bhūtasyāgne garbho apāmasi.[2]

(c) Tasmādagnirmadhyata oshadhīh pravishṭah.[3]

Was this earth full of energised particles from the beginning of its formation ? Had it been so, the various stages as above described would have been turned into dry or ashen forms. The process of its getting energised and the growth of vegetation has been helpful to each other. Some of the trees possess a larger proportion of these particles like the *śamī* tree or the *mimiosa suma* which is a very hard wood and is supposed to contain fire. The *Taittirīya Brāhmaṇa* states the same fact : prajāpatih agnimasṛijata. Sā abibheta. Pra mā dhakshyatīti. Tam śamyā aśamayat,[4] i. e., Prajāpati had caused the birth of *agni*. He was afraid to be burnt by it. The *śamī* tree cooled it. Similar is the quality of the *aśvattha* tree, or *ficus religiosa*, narrated as : agnirdevebhyo nilāyata. Aśvo rūpam kṛitvā. So aśvatthe saṁvatsaramatishṭhat. Tadaśvatthasyāśvatthatvam.[5]

Aśvattha and *śamī* trees are considered the best for the sacrificial fire. Similar are the qualities of *veṇu* or bamboo and *muñja* or *sacchārum sara* trees detailed as :

(a) Agnirdevebhya udakrāmat. Sa veṇum prāviśat. Sa sushirah.[6]

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1 अग्निर्दारुगतो यद्वद् भिन्ने दारौ न दृश्यते । तथैवात्मा शरीरस्थ ऋते योगान्न दृश्यते, 112.56, Śānti-parva, Mahābhārata

2 गर्भो तस्योषधीनां गर्भो वनस्पतिनाम् । गर्भो विश्वस्य भूतस्याग्ने गर्भो अपामसिः, 2.7.10, MS

3 तस्मादग्निर्मध्यत ओषधीः प्रविष्टः, 41.7, KSS

4 प्रजापतिः अग्निमसृजत । साऽबिभेत । प्रमा धक्ष्यतीति । तं शम्या अशमयत्, 1.1.3.11, TB

5 अग्निर्देवेभ्यो निलायत । अश्वो रूपं कृत्वा । सोऽश्वत्थे सवत्सरमतिष्ठत् । तदश्वत्थस्याश्वत्थत्वम्, 1.1.3.9, TB

6 अग्निर्देवेभ्य उदक्रामत् । स वेणुं प्राविशत् । स सुषिरः, 6.3.1.31, ŚB

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(b) Saishā yoniragneryan muñjah. Agnirdevebhya udakrāmatsa muñjam prāviśat. Tasmāt sa sushirah.[1]

These energy particles had entered the earth through their currents. This fact is mentioned in the *Kapishṭhala-kaṭha-saṁhitā* as : Ye agnayah purīshiṇa āvishṭā pṛithivīmanu.[2] In the same *Saṁhitā* it is mentioned : māteva putram pṛithivīm purīshyamagnim sve yonāvubhārukhā.[3] Sāyaṇa has commented on *purīshya* as : *purīshyāh = sikatā saṁmiśrāh.*[4] According to the *Taittirīya Brāhmaṇa*, *agni* is deposited in the earth : *agnirasi pṛithivyām śritah.*[5] The entry of the currents of the energy into this earth has been well described in the same brāhmaṇa : agnirdevebhyo nīlayata. Ākhūrūpam kṛitvā. Sa pṛithivīm prāviśat,[6] i. e., *agni* concealed itself from the physical forces and taking the shape of currents entered this earth. *Ākhu*, herein mentioned, is the coneyor of *rudra*, which has been explained above.[7] *Rudra* is a from of *agni* of the middle regions. These *ākhu* are special particles whose length is like that of a forest mouse, who dug into the earth and enter it; similarly these energy particles also enter the earth. Why their entrance was concealed from the *devas* or the physical forces remains to be explained ?

The *agni* inside the earth is in a burning shape. If it is burning, what is the fuel for it ? Is there oxygen in that portion of the earth ? When *āpah* could not continue to exist there, what is the form of the *agni* in that place ? Why the temperature is so hot in that region. All these have been described in the vedic literature and their understanding unfolds a better study of all these problems than the incomplete researches of the present day.

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1 सैषा योनिरग्नेर्यन् मुञ्जः। अग्निर्देवेभ्य उदक्रामत्स मुञ्जं प्राविशत्। तस्मात् स सुषिरः, 6.3.1.26, ŚB

2 ये अग्नयः पुरीषिण आविष्टा पृथिवीमनु, 35.3

3 मातेव पुत्रं पृथिवीं पुरीष्यमग्निं स्वे योनावुभारुखा, 34.1

4 त्रयोदशाग्ने चितिपुरीषाणि, 9.3 3.9,ŚB and अग्निं पुरीष्यम् अङ्गिरस्वदाभरा, 2.7.2, MS

5 अग्निरसि पृथिव्यां श्रितः, 3.11.1.7, TB

6 अग्निर्देवेभ्यो निलायत। आखूरूपं कृत्वा। स पृथिवीं प्राविशत्, 1.1.3.3, TB, see 40.4, KKS

7 p. 221 above

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SIZE of PRITHIVĪ

The earth had passed through different development stages. It had taken its shape. It came to be described in the *Jaiminīya Brāhmaṇa* as :

Sa esha prajāpatih agnishṭomah parimaṇḍalo bhūtvā ananto bhūtvā śaye. Tadanukṛitīdam api anyā devatāh parimaṇḍalāh. Parimaṇḍala ādityah, parimaṇḍalah chandramāh parimaṇḍalā dyauh, parimaṇḍalamantariksham, parimaṇḍalā iyam pṛithivī.[1]

SARPA-RĀJÑĪ PRITHIVĪ

An interesting name of the earth mentioned in the vedic literature is *sarpa-rājñī.* This adjective has been used due to its crawling or creeping movement. Its crawling movement has been explained in the brāhmaṇas as :

(a) Iyam (pṛithivī) vai sarpa-rājñī. Iyam hi sarpato rājñī.[2]

(b) Devā vai sarpāh. Teshāmiyam (pṛithivī) rājñī.[3]

i. e., this earth is the queen of the crawling planets. This earth crawls like the other planets. The crawling physical forces or the *devas* like *Indra, Mitra, Bṛihaspati, Sūrya* etc. have a supreme force or a queen called as *pṛithivī. Indra, Mitra* and other *devas* are considered as vital forces or *prāṇa* or gases.[4] *Bṛihaspati* and other are planets or *lokas.* These all crawl along with other forces as :

(c) Ime vai lokāh sarpā. Te hānena sarveṇa sarpanti yadidam kim cha.[5]

(d) Ime vai lokāh sarpā yaddhi kim cha sarpatyeshveva tallokeshu sarpati.[6]

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1 स एष प्रजापतिः अग्निष्टोमः परिमण्डलो भूत्वा अनन्तो भूत्वा शये । तदनुकृतीदम् अपि अन्या देवताः परिमण्डलाः । परिमण्डल आदित्यः, परिमण्डलः चन्द्रमाः, परिमण्डला द्यौः, परिमण्डलमन्तरिक्षम्, परिमण्डला इयं पृथिवी, 1.257

2 इयं (पृथिवी) वै सर्पराज्ञी । इयं हि सर्पतो राज्ञी, 5.23, AB

3 देवा वै सर्पाः । तेषामियं (पृथिवी) राज्ञी, 2.2.6.2, TB

4 Compare स योऽयं मध्ये प्राणः । एष एवेन्द्रः, 6.1.1.2, ŚB

5 इमे वै लोकाः सर्पा । ते हानेन सर्वेण सर्पन्ति यदिदं किं च, 7.4.1.25, ŚB

6 इमे वै लोकाः सर्पा यद्धि किं च सर्पत्येष्वेव तल्लोकेषु सर्पति, 7.4.1.27, ŚB

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i. e., all these planets are crawling. These all crawl along with the vital forces on this earth and the highly energised particles etc. in the middle regions. The earth crawls along with its satellite planets and similarly the middle and the heavenly regions crawl with their attached forces.

These crawling physical forces have been specially described as:

(e) Namo astu sarpebhyo ye ke cha pṛithivīmanu. Ye antarikshe ye divi tebhyah sarpebhyo namah.[1]

These crawling physical forces and planets are held in great reverence. The planet earth along with the sun is considered to be a supreme force and is called as queen. As mentioned earlier a *sarparājñī sūkta* is mentioned in *Rigveda* 10.189.[2]

This earth is the abode of all the physical forces. The sun is the soul or the controller of all of them as :[3]

Pṛithivī vai sarveshām devānām āyatanam.
Antariksham vai sarveshām devānām āyatanam.
Dyaurvai sarveshām devanām āyatanam.
Suryo vai sarveshām devānām ātmā.

i. e., the earth, the middle regions and the heavenly regions are all the abode of the *devas* or the physical forces. These have a direct relation with the sun which is described as their soul or controller.

This earth is also described as having *bisa* or movement or like a stalk, a part of which is underground. A stalk is hollow with holes. The earth has the same form. Below the upper crust of the earth,

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1 नमो अस्तु सर्पेभ्यो ये के च पृथिवीमनु । ये अन्तरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः, 2.7.201, MS

2 See p. 178 above

3 पृथिवी वै सर्वेषां देवानाम् आयतनम्, 14.3.2.4, ŚB
अन्तरिक्षं वै सर्वेषां देवानाम् आयतनम्, 14.3.2.6, ŚB
द्यौर्वै सर्वेषां देवानाम् आयतनम्, 14.3.2.8, ŚB
सूर्यो वै सर्वेषां देवानाम् आत्मा, 14.3.2.9, ŚB

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the clay and sand have holes in them. It is mentioned in the *Śatapatha Brāhmaṇa :* yāni bisāni tānyasyai pṛithivyai rūpam.[1]

The earth has also been compared to curd which has an upper crust of cream well hardened, and the inner portion less solid and watery. The earth has the same formation.[2] Below its upper hardened. crust, it has a semi-solid interior with water also inside it.

The earth has been well described in the *Vishṇu-dharmottara-purāṇa* as :

Apām adhastāl loko vai tasyopari mahīdharāh.
Nāgānāmuparishṭād bhūh pṛithivyupari mānavāh.[3]

i. e., *āpah* are the first layer, the *snakes* come next called as *mahidhara* (this has similarity with the *sarpa-rājñī* name of the earth), *bhu* follows the *mahidharas* and the human beings are on the top of the earth.

THE ATMOSPHERE = ANTARIKSHA

The atmosphere was once known as *ether* on the basis of the Greek works. It was supposed to be an element or matter. It subsequently came to be considered as space having cosmic rays. Now, it is considered to have gases as well. An incomplete knowledge of the atmosphere does not help to understand the sun and the earth; these have an inter-relation. The magnetic field and the gravitation follow a pre-assigned formation. The relation between the sun and the rain is through the atmophere or the middle regions.

These middle regions are elaborately detailed in the Vedic literature. Its formation has been described in the Vedas and the brāhmaṇas. The *Prajāpati* was pervading the *āpah;* he had evolved this earth. *Agni* or energy existing in the *āpah* had friction with the

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1 यानि बिसानि तान्यस्यै पृथिव्यै रूपम्, 5.4.5.14, ŚB

2 दधि हैवास्य (भू) लोकस्य रूपम्, 7.5.1.3, ŚB

3 अपाम् अधस्ताल्लोको वै तस्योपरि महिधराः । नागानामुपरिष्टाद् भूः पृथिव्युपरि मानवाः, 3.306

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earth. Another similar egg-shaped formation took place. The womb of this egg-shaped formation caused the emergence of *vāyu*, and the shell of the egg (कपाल) became the middle region. *Vāyu* was the dominant factor in this region.

The universe as a whole was formed by *Prajāpati* or the golden-egg according to the *purāṇas* or *Manusmṛiti*. In the *Śatapatha Brāhmaṇa*, the three *lokas* or regions are described to have been formed by the eggs formed out of the main original egg, and the atmosphere occupies the second place in the formation of the universe It is mentioned in the *Rigveda :* nābhyāh āsīd antariksham,[1] i. e., the *antariksha* was formed out of the navel portion of *Prajāpati*.

So akāmayata prajāpatih. Bhūya eva syāt prajāyet iti. So agninā prithivīm mithunam samabhavat. Tatah āṇḍam samavartat. Tadabhyamṛisat. Pushyatu iti pushyatu. Bhūyo astu ityeva tadabravīt.[2]

Sa yo garbho antarāsīt sa vāyurasṛijyata. Atha yadaśrusaṁksharitamāsīt tāni vayānsi abhavan. Atha yah kapāle raso lipta āsīt tā marīchayo abhavan. Atha yat kapālamāsīt tadantarikshamabhavat.[3] Navel portion is also the middle portion.

The *vāyu* in the atmosphere shines or burns. It has sharp brilliance in it. It has been explained by Yājñavalkya that *agni* shines through vital breath or gases, the *vāyu* through *agni*, the sun through *vāyu* and the moon through the sun.

(a) Vāyur antarikshe (dīpyate).[4]

(b) Vāyurasi tigmatejāh.[5]

(c) Prāṇena vā agnirdīpyate. Agninā vāyuh. Vāyunā ādityah. Ādityena chandramāh.[6]

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1 नाभ्याः आसीद् अन्तरिक्षम्, 10.90.14

2 सोऽकामयत प्रजापतिः । भूय एव स्यात् प्रजायेत इति । सोऽग्निना पृथिवीं मिथुनं समभवत् । ततः आण्डं समवर्तत । तदभ्यमृशत् । पुष्यतु इति पुष्यतु । भूयोऽस्तु इत्येव तदब्रवीत्, 6.1.2.1

3 स यो गर्भो ऽन्तरासीत् स वायुरसृज्यत । अथ यदश्रुसंक्षरितमासीत् तानि वयांसि अभवन् । अथ यः कपाले रसो लिप्त आसीत् ता मरीचयोऽभवन् । अथ यत् कपालमासीत् तदन्तरिक्षमभवत्, 6.1.2.2

4 वायुर् अन्तरिक्षे (दीप्यते), 1.192, JB 5 वायुरसि तिग्मतेजाः, 1.24, Yajurveda

6 प्राणेन वाऽग्निर्दीप्यते । अग्निना वायुः । वायुना आदित्यः । आदित्येन चन्द्रमाः, 10.6.2.11, ŚB

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Vayānsi, marīchi and *paśu* generate energy or *agni* in the atmosphere. The energised particles in them lend brilliance or burning power to this *vāyu*. The brilliance of *vāyu* mentioned in the *Tāṁḍya Brāhmaṇa* is also alluded to in the *Brahmāṇḍa-purāṇa* as :

(a) Vāyoshṭvā tejasā, Sūryasya tvā varchasā.[1]

(b) Vāyorbhābhih.[2]

The movement of this *vāyu* is never straight but slanting or horizontal. The magnetic region in the atmosphere created by the energised particles pervading it, change the course of the energised wind from the straight to slanting or horizontal direction. It is mentioned in the *Jaiminīya Brāhmaṇa :*

Tasmād ayam vāyuh asmina antarikshe tiryaṇ pavate.[3]

The formation of *vayānsi* is mentioned in the *Śatapatha Brāhmaṇa* :

Prajapatirha vā idamagra eka evāsa. Sa aikshata katham nu prajāyeyeti. So aśrāmyat. Sa tapo atapyata. Sa prajā asṛijata. Tā asyā prajāh sṛishtāh parābabhūvuh. Tānīmāni vayānsi. Purusho vai prajāpaternedishṭham. Dvipād vā ayam purushah. Tasmād dvipādo vayānsi.[4]

i. e., these *vayānsi* are the off-psrings of *Prajāpati* ; these have two feet like the two feet of *purusha*. Could this be equated with the positive and negative currents ?

Another intricate factor mentioned in their creation is also from the *Jaiminīya Brāhmaṇa :*

Tasya ha vajreṇa śīrshāṇi prachichchheda. Tānyeva vayānsi abhavan. Tad yat somapānam āsīt sa kapinjalo abhavat. Tasmāt sa babhruriva. Babhruriva hi

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1 वायोष्ट्वा तेजसा । सूर्यस्य त्वा वर्चसा, 1.7.3, TMB

2 वायोर्भाभिः; Brahmāṇḍa-purāṇa

3 तस्माद् अयं वायुः अस्मिन् अन्तरिक्षे तिर्यङ् पवते, 3.310, JB

4 प्रजापतिर्ह वा इदमग्र एक एवास । स ऐक्षत कथं नु प्रजायेयेति । सोऽश्राम्यत् । स तपो ऽतप्यत् । स प्रजा असृजत । ता अस्या प्रजाः सृष्टाः पराबभूवुः । तानीमानि वयांसि । पुरुषो वै प्रजापतेर्नेदिष्ठम् । द्विपाद वा अयं पुरुषः । तस्माद् द्विपादो वयांसि, 2.5.1.1, ŚB

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somah. Atha yat surāpānam āsīt sa Kalavinko abhavat. Tasmātsa matta ivākrandati. Atha yad annādanam āsīt sa tittirih abhavat. Tasmātsa bahurūpa iva.[1]

Marīchi or shining specks in the air were born along with the formation of *vāyu* through the same process. These have flames as mentioned in the *Jaiminīya Brāhmaṇa* as: marichayo visphulingah.[2]

MARUTAS

The middle regions abound with flashing particles or *marutas* These have different series. The *Tāṁḍya Brāhmaṇa* refers to : gaṇeso hi marutah,[3] i. e., there are series of these *marutas*. In the *Śatapatha Brāhmaṇa*, it is stated : sapta sapta hi marutā gaṇāh,[4] i. e., series of these *marutas* or flashing particles are seven. Three other types of these are, *sāntapana, gṛihamedhī* and *kṛīḍī*. These *marutas* have electrical rays as stated in the *Tāṁḍya Brāhmaṇa* ; maruto raśmayah.[5]

The atmosphere is full of *āpah*. These flashing particles of energy form part of the *āpah* and reside in them. It is clear from the following references :

(a) Apsu vai marutah śritā.[6]

(b) Āpo vai marutah.[7]

i. e., these *marutas* are formed by the inter-mingling of the *āpah* in the middle regions and the *agni* and *pṛithivī*. An interesting fact about them is mentioned in the *Taittirīya Brāhmaṇa :*

Maruto adbhiragnimatamayan. Tasya tāntasya hṛidayam ācdchhindan. Sā aśanirabhavat.[8]

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1 तस्य ह वज्रेण शीर्षाणि प्रचिच्छेद। तान्येव वयांसि अभवन्। तद् यत् सोमपानम् आसीत् स कपिञ्जलो ऽभवत्। तस्मात्स बभ्रुरिवा। बभ्रुरिव हि सोमः। अथ यत् सुरापानम् आसीत् स कलविङ्कोऽभवत्। तस्मात्स मत्त इवाक्रन्दति। अथ यद् अन्नादनम् आसीत् स तित्तिरिः अभवत्। तस्मात्स बहुरूप इव, 2.154, JB

2 मरीचयो विस्फुलिङ्गाः, 1.45, JB

3 गणेशो हि मरुतः, 19.14.2, TMB

4 सप्त सप्त हि मरुता गणाः, 9 3.1.25, ŚB

5 मरुतो रश्मयः, 14.12.9, TMB

6 अप्सु वै मरुतः श्रिता, 5.4, KB

7 आपो वै मरुतः, 6.30, AB

8 मरुतोऽद्भिरग्निमतमयन्। तस्य तान्तस्य हृदयम् आच्छिन्दन्। सा अशनिरभवत्, 1.1.3.12, TB

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The *marutas* have waves which move like the waves of the sea. These have rise and fall. Similar is the movement of the rays of *agni* and the sun. Some of these have long waves and the others have short waves. The *marutas* have short waves as nentioned in the *Tāṁḍya Brāhmaṇa :* Marutstomā vā eshah. Yāni kshudrāṇi chhandānsi tāni marutām.[1]

The direction of these waves of the *marutas* is mentioned to be in the north in the *Jaiminiya Brāhmaṇa :* tato maruto asṛijata īśāna-mukhāna.[2] Do these *marutas* face the north or it is a special series of them ?

These *marutas* have a white form in the middle regions or the atmosphere. The different directions in the atmopsphere having whitish rays is mentioned in the *Śatapatha Brāhmaṇa.* The details are available in the *Jaiminiya Brāhmaṇa :*

Ṭamasyām ūrdhvāyām diśi maruto anvaichchanna īśānamukhāh. Ṭe anvavindan yat śvetam rūpam tat.[3]

The *asuras* had formed a white region in the atmosphere. It is mentioned in the *Aitareya Brāhmaṇa* : (asurāh) rajatām (purī) antarik-sham (akurvat).[4]

Silver has white colour. These *marutas* have the white colour. These have energy in them and that energy lends them a white colour. These have their magnetic region in the atmosphere. These extend their sway to the earth, as well. Their magnetic region is formed on this earth also. These have a flame-tongue as mentioned in the *Rigveda.*[5] These influence the different directions with great force. The different directions control their waves and guide their circulation.

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1 मरुत्स्तोमा वा एषः। यानि क्षुद्राणि छन्दांसि तानि मरुताम्, 17.1.3, TMB

2 ततो मरुतोऽसृजत-ईशानमुखान्, 3.381, JB

3 तमस्याम् उर्ध्वायां दिशि मरुतोऽन्वैच्छन्न् ईशानमुखाः। तेऽन्वविन्दन् यत् श्वेतं रूपं तत्, 3.382, JB

4 (असुराः) रजता (पुरीं) अन्तरिक्षम् (अकुर्वत्) 1.23, AB

5 1.45.14, RV

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PAŚUS or ENERGY PARTICLES in the ATMOSPHERE

A brief mention of the *paśus* or highly energised particles has already been made. These are born of *prāṇa* or gases,[1] *āpah*[2] and *agni*.[3] These are mentioned in the *Rigveda* as formed of *vāyu* : paśūntāmśchakre vāyavyān,[4] i. e., the *Prajāpati* created them of *vāyu*. The same occurence is elaborated in the *Maitrāyaṇī-saṁhitā* :

Vāyurva antarikshasyādhyakshah. Antarikshadevatyāh paśavah. Vāyure-vainān antarikshāya paridadāti,[5]

i. e., *vāyu* is the commander of the middle regions. The physical forces in that region have energised particles. *Vāyu* creates them for this region. It is also mentioned in the *Jaiminīya Brāhmaṇa* : paśavo vā antariksham.[6] In the same brāhmaṇa these are described as having four strings or feet.[7] In the *Śatapatha Brāhmaṇa*, these are of five parts.[8] These also have at times two currents.[9] *Marutas* are, as well, *paśus*.[10] These are also called *dyutāna māurta*.[11] These are full of energy according to *Kapishṭhala- kaṭha-saṁhitā*[12] and *Maitrāyaṇī-saṁhitā :*

(a) Agnimukhān vai prajāpatih paśūn asṛijat. Paśavo mārutāh.[13]

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1 प्राणाः पशवः, 3.2.8.9, TB ; स (प्रजापतिः) प्राणेभ्यः एवाधि पशून् निरमिमीत, 7.5.2.6, ŚB

2 आपो वा एते यत् पशव इति, 3.146, JB ; पशवो वै सलिलम्, 1.4.9, MS

3 आग्नेया वै पशवः, 38.1, KKS ; आग्नेयाः पशवः, 1.1.4.3, TB; पशुरेष यदग्निः, 6.4.1.2, ŚB आग्नेयो वाव सर्वः पशुः, 2.6, AB; आग्नेयश्च मारुतश्च पशू, 2.231, JB

4 पशून्तांश्चक्रे वायव्यान्, 10.90

5 वायुर्वा अन्तरिक्षस्याध्यक्षः। अन्तरिक्षदेवत्याः पशवः। वायुरेवैनान् अन्तरिक्षाय परिददाति, 4.1.1; see 4.6.8, KKS

6 पशवो वा अन्तरिक्षम्, 3.186

7 2.267

8 1.8.1.12, ŚB

9 पशवो वै वयांसि, 9.3.3.7, ŚB

10 3.19, AB

11 द्युतान मारुत, 48.14, KKS

12 31.19, KKS

13 अग्निमुखान् वै प्रजापतिः पशून् असृजत। पशवो मारुताः, 3.3.10, MS

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These are mentioned as *grāvāṇa*. These particles have brilliance and they shine, as these are born of *agni* and *maruta* :

Tato revatayah paśavo asṛijyanta[1] and āgneyaścha mārutaścha paśū.[2]

Tvashṭā or the creator of the living beings lends brilliance to the *paśus* : tvashṭā vai paśūnām mithunānām rūpakṛita, rupapatih.[3] Eight types of these *paśuas* are mentioned in the *Jaiminīya Brāhmaṇa* : ashṭātayan paśūn.[4] *Āpah* and *salila* or water is equated with these *paśus*. as electricity is also generated from water. Created in the middle regions, these traverse the earth and the heavenly regions.

There are different types of energy particles. How could this happen ? The particles of *vāyu, āpah, agni* and *ṛithivī* generate friction in the middle regions. Their waves cause varied intensity which lends them different identification names as *aśva, vṛishabha* etc. The different formations are explicit from the *Jaiminīya Brāhmaṇa* :

Ūnātirikto mithunaıı prajananī. Ūnam anyasya atiriktam anyasya. Ūnātiriktād vai mithunāt prajā paśavah prajāyante.[5]

i. e., low and high energy particles cause varied intensity. The other names are : *aśva, rāsabha, aja, vṛishabha, nara, mṛigī* etc. as : aśvah prathamo atha rāsasbho athājah.[6] Their ten forms related to these *paśus* of the atmosphere are mentioned in the *Nighaṇṭu*.[7]

These have similarities as well. The similar currents due to the *āpah* can be connected to each other. The *Śatapatha Brāhmaṇa* explains this fact as :

Tasmādu haitat paśūh svāya rūpāya āvirbhavatīti. Gaurvā gave, Aśvo vā aśvāya. Purusho vā purushāya.[8]

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1 ततो रेवतय: पशवोऽसृज्यन्त, 1.140, JB 2 आग्नेयश्च मारुतश्च पशू, 2.231, JB

3 त्वष्टा वै पशूनां मिथुनानां रूपकृत, रूपपति:, 2.5.7.5, TB

4 अष्टातयान् पशून्, 3.318, JB

5 ऊनातिरिक्तो मिथुनौ प्रजननी । ऊनम् अन्यस्य, अतिरिक्तम् अन्यस्य । ऊनातिरिक्ताद् वै मिथुनात् प्रजा पशव: प्रजायन्ते, 2.99, see also पशूनेवावरुंद्धे । ऊनातिरिक्ता मिथुना:, 31.6, KKS

6 अश्व: प्रथमो ऽथ रासभो ऽथाज:, 6.3.1.28, ŚB 7 1.15

8 तस्मादु हैतत् पशू: स्वाय रूपाय आविर्भवतीति । गौर्वा गवे । अश्वो वाश्वाय । पुरुषो वा पुरुषाय, 6.3.1.22, ŚB

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Tāṁḍya Brāhmaṇa mentions them af red colour : etadvai paśūnam bhuyishṭham rūpam yad rohitam.[1] The same fact is mentioned in the *Kapishṭhala-kaṭha-saṁhitā :* tasmād rohitarūpam paśavo bhuyish–ṭhah.[2] The *agni* and *āpah* particles are enwrapped. The *marutas* are also have their series enwrapped in them. But these *paśus* are having independent waves and are separate according to the *Tāṁḍya Brāhmaṇa :* tasmad asamślishṭāh paśavah.[3]

DEVATĀS

Devatās are the recipients of the oblations offered in the sacrifices according to the brāhmaṇas. *Devatās* are of two types, those who are best among human beings and those who are divine beings and are equated with the physical powers. Those who have knowledge of the Vedas, are well read and full of wisdom, are *devas* among men. It is also mentioned that a person desiring to have an intelligent son should practise penance for a year. Those best among men are called *devas*. The following references are available in the brāhmaṇas and other allied literature ;

(a) Ye brāhmaṇah śuśruvānso anūchānāste manushyadevāh.[4]

(b) Vidvānso hi devāh.[5]

(c) Atha yadi kāmayet devam janayeyamiti saṁvatsarametadvratam charet.[6]

This fact was known to Appollonius, a Greek traveller, who writes in his travel account, 'The Emperor next asked the question : Why is it that men call you a God ? 'Because,' answered Appollonius,

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1 एतद्वै पशूनां भूयिष्ठं रूपं यद् रोहितम्, 16.6.2, TMB

2 तस्माद रोहितरूपं पशवो भूयिष्ठाः, 37.3, KKS

3 तस्माद् असंश्लिष्टाः पशवः, 13.4.6, TMB

4 ये ब्राह्मणाः शुश्रुवांसो अनूचानास्ते मनुष्यदेवाः, 2.2.2.6, 2.4.3.14, ŚB

5 विद्वांसो हि देवाः, 3.7.3.10, ŚB

6 अथ यदि कामयेत् देवं जनयेयमिति संवत्सरमेतद्व्रतं चरेत्, Baudhāyana-gṛihga sūtra.

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'every man that is thought to be good, is honoured by the title of god.' I have shown in my narrative of India how this tenet passed into our hero's philosophy.'[1]

The *devas* are differentiated from ordinary men and both have been living at the same time :

(d) Ubhaye ha vā a idamagre sahāsurdevāścha manushyāścha.[2]

Besides, these best amongst men; the physical forces also have *agni* as the first and *Vishṇu* as the last *devatā* (दिव्य गुण-युक्त). In between them are enumerated a large number of physical forces of the middle regions, whom the sacrificial oblations are offered. These are ordained to follow a set course. Indra or energy is the most powerful force amongst them :

(e) Satyasamhitā vai devāh.[3]

(f) Indro vai devānāmojishṭho balishṭhah.[4]

While describing these *devas*, the brāhmaṇas have narrated the story of the creation of the universe. The properties of the elements of the middle regions have been detailed in them. A clear understanding of the meta-physical meaning of these references in the brāhmaṇas could help us understand the scientific knowledge contained in them. The qualities, the properties and the form of these forces needs to be completely grasped. The subtle knowledge of these brāhmaṇas could help solve many intricate problems of the universe.

YAJÑAS

Performance of a sacrifice is considered to be the best sacred duty. The *Śatapatha Brāhmaṇa* explains hymn 1.1 of the *Yajurveda* as :

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1 Philostratus, A life of Appollonius, Book VIII, Ch Vl, Vol. II, p. 281, ed.by F.C. Conybeare,

2 उभये ह वा ऽइदमग्रे सहासुर्देवाश्च मनुष्याश्च, 2.3.4.4, ŚB

3 सत्यसंहिता वै देवाः, 1.6, AB

4 इन्द्रो वै देवानामोजिष्ठो बलिष्ठः, 6.14, KB

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yajño vai shreshṭhatamam karma.[1] *Kāṭhaka-saṁhita* has a similar reference. These brāhmaṇas attach importance to their performance and had even equated *Brahma* as the sacrifice personified. The visible personified sacrifice in this world is accepted as *Prajāpati* by these works. It is mentioned : esha vai pratyaksham yajño yatprajāpatih.[2] Sun is considered to be the focus of all the sacrifices being performed in the inanimate world : sa yah sa yajño asau sa ādityah.[3] A sacrifice is equated with the sun, here. Human beings create the form of this sacrifice on this earth and an altar is its focal point. It is mentioned in the *Aitareya Brāhmaṇa :*

Tam (yajñam) yavedymāmanvavidan yadvedyamāmanvavindaṁstadvederveditvam.[4]

i. e, the sacrifice was received in that altar and as it was received in the altar, it is the focal point. Similar references are available in the other brāhmaṇas. An altar may be small or large, but the sacrifice performed in it has a wonderful effect. The altar is also alluded to as *Vishṇu* in a diminutive form. It is detailed in the *Śatapatha Brāhmaṇa.*[5] This vast universe was created by the physical forces through these sacrifices. It is possible for the human beings to gain control over the three regions by performing sacrifices. It is stated in the famous hymn of the *Rigveda* that the oblations offered to the *devas* in this small altar have effect on the three regions :

Idam vishṇurvichakrame tredhā nidadhe padam.[6]

Besides the above meaning of this hymn, it has a reference to the *Brahmā* and sun, as well. *Agni* is, therefore, considered as the

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1 यज्ञो वै श्रेष्ठतमं कर्म, 1.7.1.5, ŚB

2 एष वै प्रत्यक्षं यज्ञो यत्प्रजापतिः, 4.3.4.3, ŚB

3 स यः स यज्ञोऽसौ स आदित्यः, 14.1.1.6, ŚB

4 तं (यज्ञं) यवेद्यामन्वविदन् यद्वेद्यामन्वविन्दंस्तद्वेदेर्वेदित्वम्, 3.9, AB

5 1.2.5.5, ŚB

6 इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्, 1.22, RV

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primary physical force and sun as the final. The fire in the altar receives the first oblation. It is mentioned in the brāhmaṇas :

(a) Agnirvai devānāmavamo vishṇuh paramah.[1]

(b) Agnirvai devaṭānām mukham.[2]

i. e., this *agni* is the first amongst the physical forces. The oblation offered in it rises towards the sun with the help of the wind. It traverses the middle regions. Intermingling with the rays of the sun in the middle regions, it descends with the clouds satisfying all the physical forces. A sacrifice helps purify the earth, the middle regions and the rays of the sun. How this happens could be grasped by an intensive study of the brāhmaṇas ? A sacrifice not only purifies but does great well being of the human beings. It is mentioned in the *Aitareya Brāhmaṇa :*

Kalpate yajño api tasyai janatāyai kalpate yatraivam vidvān hotā bhavati.[3]

There are many forms of these sacrifices. *Agnihotra* and *Aśvamedha* are all considered as sacrifice. The main feature discernible is that the actions in the universe are repeated in a sacrifice. It helps understand the laws of nature and vice versa also helps the laws of nature. The sun through its rays eliminates bad smell and purifies water. An *agnihotra* performed by human beings serves the same purpose. A year is considered to have 360 days, a human body has 360 bones, 360 bricks are used in the erection of an altar, these laws are pre-ordained.

MAIN FORMS of YAJÑAS

The main forms of *yajñas* are mentioned in the *Gopatha Brāhmaṇa*, pūrva - bhāga, wherein twenty - one liturgical courses forming basis or essentials of a sacrifice are mentioned. The subject is treated at length in the *sūtra* literature. A sacrifice is considered

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1 अग्निर्वै देवानामवमो विष्णुः परमः, 1.1, AB

2 अग्निर्वै देवतानां मुखम्, 2.5.1.8, ŚB

3 कल्पते यज्ञोऽपि तस्यै जनतायै कल्पते यत्रैवं विद्वान् होता भवति, 1.7, AB

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to consist of *tṛi-vṛita* or a threefold *stoma* in which first the three first verses of each *ṛichā* are sung together, then the second verses and lastly the third verses are sung. It has seven *tantus* or succession of sacrificial performances. The twenty one courses forming basis of a sacrifice are mentioned as :

(a) Sa etam tṛivṛitam sapta-tantum-ekaviṁśatī-saṁstham yajñamapaśyat.[1]

(b) Sapta sutyāh sapta cha pāka–yajñāh havir–yajñāh sapta tathaika–viṁśati.[2]

The twenty one successive sacrificial performances are formed of seven *soma-saṁsthās*, seven *pāka-yajñas* and seven *havir-yajñas*. Their details are :

Soma–saṁsthās : Agnishṭoma, Atyagnishṭoma. Ukthya, Shoḍaśī, Atirātra, Aptoryāma, and Vājapeya.

Pāka–yajñas : Ashṭakā, Pārvaṇa–sthālī–pāka, Māsika–śrāddha, Pīṇḍa–pitṛi–śrāvaṇī, Āgrahāyaṇī, Chaitrī, Āśvayujī.

Havir-yajñas : Agnyādhāna, Agni-hotra, Darśa–pūrṇa-māsa, Chāturmāsya, Nirūḍa–paśu–bandha and Sautrāmaṇī.[3]

Names of a few sacrifices are mentioned also in the *Śatapatha-Brāhmaṇa* :

(c) Agnihotram darśa–pūrṇa–māsau chāturmāsyāni, paśubandham saumyam–adhvaram,[4]

Besides, other minor and major sacrifices found mentioned are only a part of these twenty one courses of essentials of sacrifices. The sacrifices in succession mentioned in the *Gopatha Brāhmaṇa* are :

Athāto yajñakramā agnyādheyamagnyādheyātpūrṇāhutih pūrṇāhuteragnihotramagnihotrāddarśapūrṇamāsau darśapūrṇamāsābhyāmāgrayaṇamāgrayaṇāchchāturmāsyāni chāturmāsyebhyah paśubandhah paśubandhādagnishṭomo agnishṭomādrājasūyo rājasūyādvājapeyo vājapeyādaśvamedho aśvamedhāt purushame-

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1 स एतं त्रिवृतं सप्ततन्तुमेकविंशतिसंस्थं यज्ञमपश्यत्, 1.12, pūrva-bhāga

2 सप्त सुत्याः सप्त च पाकयज्ञाः हविर्यज्ञाः सप्त तथैकविंशतिः, 5.25, pūrva-bhāga

3 1.1.1, Vaikhānasa-gṛihya-sūtra

4 अग्निहोत्रं दर्शपूर्णमासौ चातुर्मास्यानि पशुबन्धं सौम्यमध्वरम्, 10.4.3.4, ŚB

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dhah purushamedhātsarvamedhah sarvamedhāddakshiṇāvanto dakshiṇāvadbhyo adakshiṇā adakshiṇāh sahasradakshiṇe pratyatishṭhaṁste vā ete yajñakramāh.[1]

i. e., the serial order of performing sacrifices is *agnyādheya*, *pūrṇāhuti*, *agnihotra*, *darśa-pūrṇa-māsa*, *āgrayaṇa*, *chāturmāsya*, *paśubandha*, *agnishṭoma*, *rājasūya*, *vājapeya*, *aśvamedha*, *purushamedha* and *sarvamedha* etc.

Performance of a sacrifice or *agnihotra* helps a wise person to get rid of his evil acts :

(a) Sarvasmātpāpmano nirmuchyate ya evam vidvānagnihotram juhoti.[2]

He who performs the *aśvamedha* sacrifice gets rid of all the evil acts of killing those who have the knowledge of the Vedas :

(b) Teneshṭvā sarvām pāpakṛityām sarvām brahmahatyāmapajaghāna sarvām ha vai pāpakṛityām sarvām brahmahatyāmapahanti yo aśvamedhena yajate.[3]

The Pārikshitas performed the *Aśvamedhas* and had ended their evil acts by this good act :

(c) Pārikshitā yājamānā aśvamedhaih paro avaram,
ajahuh karma pāpakampuṇyāh puṇyena karmaṇā, iti.[4]

As a snake discards his upper skin, a person who performs a sacrifice with the sticks dyed with the substance called *śākala*, gets rid of all the evil acts :

(d) Tadyathāhirjīrṇāyastvacho nirmuchyeta ishīkā vā muñjāt.
evam haivaite sarvasmātpāpmanah sampramuchyante ye śākalām juhvati.[5]

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1 अथातो यज्ञक्रमा अग्न्याधेयमग्न्याधेयात्पूर्णाहुतिः पूर्णाहुतेरग्निहोत्रमग्निहोत्राद्दर्शपूर्णमासौ दर्शपूर्णमासाभ्यामाग्रयणमाग्रयणाच्चातुर्मास्यानि चातुर्मास्येभ्यः पशुबन्धः पशुबन्धादग्निष्टोमोऽग्निष्टोमाद्राजसूयो राजसूयाद्वाजपेयो वाजपेयादश्वमेधो ऽश्वमेधात् पुरुषमेधः पुरुषमेधात्सर्वमेधः सर्वमेधाद्दक्षिणावन्तो दक्षिणावद्भ्यो ऽदक्षिणा अदक्षिणाः सहस्रदक्षिणे प्रत्यतिष्ठंस्ते वा एते यज्ञक्रमाः, 5.7, pūrva-bhāga

2 सर्वस्मात्पाप्मनो निर्मुच्यते य एवं विद्वानग्निहोत्रं जुहोति, 2.3.1.6, ŚB

3 तेनेष्ट्वा सर्वां पापकृत्यां सर्वां ब्रह्महत्यामपजघान सर्वां ह वै पापकृत्यां सर्वां ब्रह्महत्यामपहन्ति यो अश्वमेधेन यजते, 13.5.4.1, ŚB

4 पारिक्षिता यजमाना अश्वमेधैः परोऽवरम् । अजहुः कर्म पापकम्पुण्याः पुण्येन कर्मणा इति, 13 5.4.3, ŚB

5 तद्यथाहिर्जीर्णायास्त्वचो निर्मुच्येत इषीका वा मुञ्जात् ।
एवं ह्वैवैते सर्वस्मात्पाप्मनः सम्प्रमुच्यन्ते ये शाकलां जुह्वति ।। 4.6, GB, Uttara-bhāga

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Who has enemies is full of evils. He who has senses is rid of the evils if he performs sacrifices for these semes. Performing a sacrifice, a person imbibes pure senses in his body :

(e) Aṁhasā vā esha gṛihito yo bhrātṛivyavānaṁhasa eva tena muchyate yadindrāyendriyavata indriyameva tenātmandhatte.[1]

He who performs the *paurṇamāsa* sacrifice, destroys all the evils. He purifies and commences to act :

(f) Tathaivaitadyajamānah paurṇamāsenaiva vṛitram pāpmānam hatvā-pahatapāpmaitatkarmārabhate.[2]

He who performs a sacrifice is able to destroy the evils. Whose evils have been destroyed, should be brought near the water.

(g) Pāpmānam haisha hanti yo yajate tamimam pāpmānam hatamapo harāṇīti.[3]

Performing a sacrifice, he is able to destroy an enemy, an enemy full of evils. On the other hand, he himself gains prosperity by praying through a sacrifice :

(h) Tena pāpmānam bhrātṛivyam stṛiṇute vasīyānātmanā bhavati etayā stute.[4]

It is evident that the performance of a sacrifice helps to destroy all the evils. Effect of a sacrifice is much enhanced by the recitation of hymns. Recitation of hymns lends peace to the mind. Correct and accented recitation of hymns generates the same cycle in the atmosphere as created at the time of the creation of the universe, when the hymns were revealed. The importance of the recitation of the hymns during a sacrifice has been elaborted in the *Aitareya Brāhmaṇa* as :

(i) Etadvai yajñasya samṛiddham yad–rūpa–samṛiddham yatkarma-kṛiyamāṇamṛigabhi-vadati.[5]

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1 अंहसा वा एष गृहीतो यो भ्रातृव्यवानंहस एव तेन मुच्यते यदिन्द्रायेन्द्रियवत इन्द्रियमेव तेनात्मन्धत्ते, 10.10, KS

2 तथैवैतद्यजमानः पौर्णमासेनैव वृत्रं पाप्मानं हत्वापहतपाप्मैतत्कर्मारभते, 6.2.2.19, ŚB

3 पाप्मानं हैष हन्ति यो यजते तमिमं पाप्मानं हतमपो हराणीति, 3.1.3, Shaḍviṁśa-brāhmaṇa

4 तेन पाप्मानं भ्रातृव्यं स्तृणुते वसीयानात्मना भवति एतया स्तुते, 3.4.5, ibid

5 एतद्वै यज्ञस्य समृद्धं यद्रूपसमृद्धं यत्कर्मक्रियमाणमृगभिवदति, 1.4.3, AB

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The abundance of *yajṇas* lends abundance to the manifestation of the greatness of the Creator. This particular act is corroborated by the *ṛichā*. Hymns of the Vedas not only support the action, but their recitation causes changes in the atmosphere. Understanding the meaning of *ṛichā* lends solace to the mind and the correct recitation adds greater joy.

Sacrifices of animals etc. duing the *yajñas* are mentioned in the brāhmaṇas. This development is of later periods. A reference in the *Śatapatha Brāhmaṇa* clearly states that only vegetation is suitable for the performance of *yajñas* :

Agnirhyeva yajño vanaspatiryajñiya iti vanaspatayo hi yajñiyā na hi manushyā yajñerannyadvanaspatayo na syustasmādāha vanaspatiryajñiya iti.[1]

i. e., *agni* is sacrifice personified and only vegetation is proper for a sacrifice. Human beings could not have performed sacrifices or *yajñas* in the absence of the vegetation, therefore, only vegetation is suitable for the performance of a sacrifice.

SOUL and CYCLE of REBIRTH

The basic tenets of Vedic religion are the existence of the Almighty God, the soul and the cycle of birth and rebirth. All beings have an existence here after and are born again and again till the attainment of immortality, which is achieved through extreme penance and by leading a life of renunciation. The existence of the soul and cycle of birth and death is mentioned in the *Śatapatha Brāhmaṇa* :

Atha yatra suptvā punarnāvadrāsyanbhavati. Tadvāchayati punarmanah punarāyurma aāganpunah prāṇah punarātmā ma aāganpunaśchakshuh punah śrotram ma aāganniti. (Yajurvada, 4.15) Sarve ha vā aete svapato aapakrāmanti-prāṇa eva na. Tairevaitatsuptvā punah saṁgachchhate. Tasmādāha-punarmanah...[2]

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1 अग्निर्ह्येव यज्ञो वनस्पतिर्यज्ञिय इति वनस्पतयो हि यज्ञिया न हि मनुष्या यज्ञे रन्न्यद्वनस्पतयो न स्युस्तस्मादाह वनस्पतिर्यज्ञिय इति, 3.2.2.9, ŚB

2 अथ यत्र सुप्त्वा पुनर्नाविद्रास्यन्भवति । तद्वाचयति पुनर्मनः पुनरायुर्म ऽआगन्पुनः प्राणः पुनरात्मा म ऽआगन्पुनश्चक्षुः पुनः श्रोत्रं म ऽआगन्निति । (यजुः 4.5) सर्वे ह वा ऽएते स्वपतो ऽपक्रामन्ति प्राण एव न । तैरेवैतत्सुप्त्वा पुनः संगच्छते । तस्मादाह—पुनर्मनः....., 3.2.2.23, ŚB

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i. e., after his sleep the sacrificer does not want to sleep again. The priest than asks him to repeat the next hymn as, 'I should attain mind and age again. I should attain *prāṇa* and *ātmā* (soul) again. I should get eyes, and ears. These are all lost while in sleep and *prāṇa* alone is not away from the body. The *prāṇa* again unites with him after the sleep.

This particular hymn supports the fundamental principle of rebirth. Exponents of the brāhmaṇas had supported their explanations through hymns. The explanation of the hymn clearly corroborates the same idea praying that the *prāṇa* should again be attained. If the *prāṇa* was throughout in action, its reattainment was not necessary. Reattainment of *prāṇa* implies rebirth.

Another hymn of *Yajurveda* explains that during the sleep of a human being all senses are action-less and go to sleep, except *prāṇa* or breath : tatra jāgṛito asvapnajau satrasadau cha devau,[1] i. e., when all the senses are sleeping only *prāṇa* and *apāna*, the two *devas*, who do not sleep, are only awake. Therefore, the hymn refers to that state when the *prāṇa* also is not in existence and it is prayed that it should again be attained. This state is of another birth only. The explanation in the brāhmaṇa corroborates the existence of the soul and attaining another birth in another human body. The same brāhmaṇa again states :

(a) Ātmā vai mano hṛidayam prāṇah,[2] i. e., soul is the mind and heart is the prāṇa.

(b) Daśa vā aime purushe prāṇā ātmā-ekādaśo yasminnete prāṇāh pratishṭhitā etāvānvai purushah.[3]

i. e., a human body has ten *prāṇas* and eleventh is the soul. The *prāṇas* are sustained by soul and they complete the human body. Eggeling translates *ātmā* as body, which is incorrect. *Śatapatha Brāhmaṇa* further refers :

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1 तत्र जागृतो अस्वप्नजौ सत्रसदौ च देवौ, 4.55, Yajurveda

2 आत्मा वै मनो हृदयं प्राणः, 3.8.3.8, ŚB

3 दश वा ऽइमे पुरुषे प्राणा आत्मैकादशो यस्मिन्नेते प्राणाः प्रतिष्ठिता एतावान्वै पुरुषः, 11.2.1.2, ŚB

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(c) Katame rudrā itī. Daśeme purushe prāṇā ātmā-ekādaśaste yadāsman-martyāchchharīrādutkrāmantyatha rodayanti,[1]

i. e., who are the *rudras*. These are ten *prāṇas* in a human body and the soul is the eleventh. When these discard a human body, these make persons weep and lament.

It is clearly stated here that the ten *prāṇas* and the eleventh soul leave this body on the death of a human being. The fundamental principle of Rebirth has already been alluded to in brief. The other references are:

(a) Sa yatsāyamastamite dve aāhutī juhoti. Tadetābhyām pūrvābhyām padbhyāmetasminmṛityau pratitishṭhatyatha yatprātaranudite dve aāhuti juhoti tadetābhyām paramābhyām padbhyāmetasminmṛityau pratitishṭhati sa enamesha uddyannevādāyodeti tadetam mṛityumatimuchyate saishāgnihotre mṛityoratimuktirati ha vai punarmṛityum muchyate ya evametāmagnihotre mṛityoratimukatim veda.[2]

(b) Tadāhuh. Kiṁ tadagnau kṛiyate yena yajamānah punarmṛityumapajayatītyagnirvā aesha devatā bhavati yo agnim chinute amṛitamu vā aāgnih. Śrīrdevāh. Śriyam gachchhati yaśo devā yaśo ha bhavati ya evam veda.[3]

i. e., by performing a sacrifice, it is possible for a person to conquer the repeated cycle of birth and death. He who performs a sacrifice, is *devatā* personified. *Agni*, a manifestation of *Prajāpati*, never dies. All objects having special qualities are his manifestation. A person by performing a sacrifice in *agni* himself attains the special quality.

(c) Tām haittām Gotamo rāhūgaṇah. Vidām chakāra sā ha janakam vaideham pratyutsasāda. Tām hāngajidbrāhmaṇeshvanviyesha. Tāmu ha Yājñavalkye viveda. Sa hovācha sahasrambho Yājñavalkya dadmyo yasminvayam tvayi Mitravindāmanvavidāmeti. Vindate Mitram rāshṭramasya bhavatyapa punarmṛityum jayati sarvamāyureti ya evam vidvānetayeshṭyā yajate yo vai ,tadevam veda.[4]

i. e., the *Gotama Rāhu-gaṇas* had known a sacrifice called *Mitravindā*. That had gone to king Janaka of Videha...He who attains this sacrifice, conquers the cycle of birth and death.....

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1 कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैदकाशस्ते यदास्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति, 11.6.3.7, ŚB

2 2.3.3.9, ŚB

3 10.1.4.14, ŚB

4 11.4.3.20, ŚB

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(d) Tasya vā aetasya brahmayajñasya, Chatvāro vashaṭkārā yadvāto vāti yadvidyotate yatstanayati yadavasphūrjati tasmādevamvidvāte vāti vidyotamāne stanayatyavasphūrjatyadhīyītaiva vashaṭkārāṇāmachchhambaṭkārāyati ha vai punarmṛityumuchyate gachchhati brahmaṇah sātmatām.[1]

(e) Sa shaṇmāsānudañgeti shaḍāvṛittāṁstasmātsatṛiṇah shaḍevordhvānmāso yanti shaḍāvṛittānantareṇo ha vā etamaśanāya cha pūnarmṛityuścha pāśanāyām cha punarmṛityum cha jayanti ye vaishuvamaharūpayanti.[2]

Repeated allusions to death again implies that the fundamental of the Vedic religion of *Rebirth* was an accepted tenet. The following hymn of the *Yajurveda* further explains the same subject :

(f) Asuryyā nāma te lokā andhena tamasāvṛitāh.
Tāṁste pretyāpi gachchhanti ye ke chātmahano janāh.[3]

It is stated in the *Maitrāyaṇī-saṁhitā* : asuryo vā etā yadoshadhayāh.[4] It means that those who commit suicide are born as vegetation enwrapped with drakness etc. The idea of rebirth is alluded to in the Vedas, as well.

(g) Sa mṛityurdevānabravīt. Itthameva sarve manushyā amṛitā bhavishyantyatha ko mahyam bhāgo bhavishyatīti te hochurnāto parah kaśchana saha śarīreṇamṛito asadyadaiva tvametam bhāgm harāsā aatha vyāvṛitya śarīreṇāmṛito asadyo amṛito asadvidyayā vā karmaṇā veti yadvai tadabruvanvidyayā vā karmaṇā vetyeshā haiva sā vidyā yadagniretadu haiva tatkarma yadagnih.[5]

(h) Te ya aevametadviduh. Ye vaitatkarma kurvate mṛitvā punah saṁbhavanti te sambhavanta evāmṛitatvamabhisaṁbhavantyatha ya aevam na vidurye vaitatkarma na kurvate mṛitvā punah sambhavanti ta aetasyaivānnaṁ punah punarbhavanti.[6]

These nine references from the Veda and the brāhmaṇas, etc. clearly refer to the fundamental principle of Rebirth. It is also mentioned that by performing sacrifices a person gets a bright future

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1 11.5.6.9, ŚB
2 25.1, Kauśika sūtra
3 असुर्य्या नाम ते लोका अन्धेन तमसावृता: ।
तांस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जना: ।। 40 3, Yajurveda
4 असुर्यो वा एता यदोषधय:, 1.6.3, MS
5 10.4.3.9, ŚB
6 10.4.3.10, ŚB

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in his next birth : Sa ha sarvatanūreva yajamāno amushmiṁlloke sambhavati.[1] Persons are born after their death either in another world or in this world itself. Most of these references are from the *Śatapatha Brāhmaṇa* of Yājñavalkya who was a great scholar not only of the physical forces of creation but also of the meta-physical aspect of the vedic religion, as well.

LIFE SPAN

Besides enunciating the principle of rebirth, the brāhmaṇas refer to the life span of human beings which was considered to be hundred years on an average. It is expressly stated that the life of a human being is hundred years. It is also stated that a human being could live for more than hundred years. The references available are :

(a) Śatāyurvai purushah;[2]

(b) Api hi bhūyāṁsi śatādvarshebhyah purusho jīvati.[3]

i. e., the life span of human beings was considered to be hundred years, but one could live for more than hundred years, as well. How this was possible is also mentioned in the brāhmaṇas. It is specifically laid down that the *agnihotra* should never be performed before the sunrise. Day was always considered to be sacred; performance of a *yajña* during the day resulted in the ending of the evils and bad actions. He who performs a *yajña* before the sun-rise never lives for hundred years and he who performs a sacrifice after the sun-rise though may not attain immortality, still lives to enjoy full life. The fact is stated in the *Śatapatha Brāhmaṇa :*

(a) Martyāh pitarāh purā hāyusho mıiyate yo anudite manthatyapahatapāpmāno devā apa pāpmānam hate amṛitā devā nāmṛitatvasyāśāsti sarvamāyureti.[4]

Oblations to the fire were offered to maintain and increase the

1 स ह सर्वतनूरेव यजमानो ऽमुष्मिंल्लोके सम्भवति, 4.6.1.1, ŚB

2 शतायुर्वै पुरुषः, 11.7, KB

3 अपि हि भूयांसि शताद्वर्षेभ्यः पुरुषो जीवति, 1.9.3.19, ŚB

4 मर्त्याः पितराः पुरा ह्यायुषो म्रियते योऽनुदिते मन्थत्यपहतपाप्मानो देवा अप पाप्मानं हते ऽमृता देवा नामृतत्वस्याशास्ति सर्वमायुरेति, 2.1.4.9

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life span. He who knows the fact and acts accordingly attains his complete age as :

(b) Āyushe kamagnihotram hūyate. Sarvamāyureti ya evam veda.[1]

Control over diet is an essential factor for long life. Excessive flesh on the body shortens the life span. It is caused by eating very often. It was, therefore, laid down in the brāhmaṇas that a person who eats only twice a day, once in the morning and then in the evening, attains the full age, i. e., of hundred years. A curious fact mentioned is that the animals do not transgress the laws of nature but the human beings always go against them. Therefore, it was laid down for them to eat only twice a day, as :

(c) Naiva devā atikrāmanti. Na pitaro na paśavo manushyā evaike atikrāmanti tasmādyo manushyāṇām medyatyaśubhe medyati. Vihūrchhati hi na hyayanāya cha na bhavatyanṛitam hi kṛitvā medyati. Tasmādu sāyamprātarāśyeva syātsa yo haivam vidvāntsāyamprātarāśī bhavati sarvam haivāyureti.[2]

(d) Sāyam prātarvai manushyāṇām devahitamaśanam.[3]

He, who considered *agni* and *vāyu* as possessed of life and as giving life, always attained full life span and never died early. The fact is mentioned in the *Maitrāyaṇī-saṁhitā :*

(e) Yo ha vai devānāmāyushmataśchāyushkṛitaścha veda sarvamāyureti na purāyushah pramīyate.[4]

It was considered possible to increase the life span by practising *prāṇāyāma*. The physical forces, considered as *prāṇa*, were accepted as possessed of life and giving life :

(f) Ete vai devā āyushmantaśchāyushkṛitaścha yadime prāṇah.[5]

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1 आयुर्ष कमग्निहोत्रं हूयते । सर्वमायुरेति य एवं वेद, 1.9.5, MS

2 नैव देवा अतिक्रामन्ति । न पितरो न पशवो मनुष्या एवैके ऽतिक्रामन्ति तस्माद्यो मनुष्याणां मेद्यत्यशुभे मेद्यति । विहूर्छति हि न ह्ययनाय च न भवत्यनृतं हि कृत्वा मेद्यति । तस्मादु सायंप्रातराश्येव स्यात्स यो हैवं विद्वान्त्सायंप्रातराशी भवति सर्वं हैवायुरेति, 2.4.2.6, ŚB

3 सायं प्रातर्वै मनुष्याणां देवहितमशनं, 3.6.3, MS

4 यो ह वै देवानामायुष्मतश्चायुक्कृतश्च वेदं सर्वमायुरेति न पुरायुषः प्रमीयते 2.3.5, MS

5 एते वै देवा आयुष्मन्तश्चायुष्कृतश्च यदिमे प्राणाः, MS

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Old age is the end of life. It was not advisible to exhaust bodily energy. It was considered possible to achieve the average life span and lengthan it by preserving the bodily energy which is compared to hundred coins of gold, as :

(g) Jarā vai devahitamāyustāvatīrhi samā jīvati.....Āyushā vā esha vīryeṇa vyṛidhyate yo agnimutsādayate. Śatāyurvai purushaśśatavīryam āyurvīryam hiraṇyam yadhiraṇyam śatamānam dadātyāyureva vīryam punarālabheta.[1]

In Vedic literature, life span is always compared to gold. Use of golden ornaments touching the body is considered to lengthen the life span. It has been mentioned :

(h) Hiraṇyamabhivyanitvāyurvai hiraṇyamāyushaivātmānamabhidhinoti.[2]

(i) Yo bibharti dākshāyaṇam hiraṇyam sa jīveshu kṛiṇute dīrghamāyuh.[3]

It is mentioned that to lengthen the life of a sick person, his mouth should be opened and breath should be put into his mouth. Such a patient will not die and shall live for his full life span, as :

(j) Yam kāmayedāmayāvinam jīveditī tam vyādāyābhivyanyādamṛitenai-vainamabhivyaniti jīvati sarvamāyureti na purāyushah pramīyate.[4]

The authors of the brāhmaṇas had considered hundred years or more as life span as essential to a human being and have stated :

(k) Pūrṇam grihṇīyādyam kāmayeta sarvamāyuriyāditi pūrṇamevāsmā āyurgṛihṇāti sarvamāyureti.[5]

A few other factors which contribute to lengthen the life span are that a person should never rub the two feet together,

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1 जरा वै देवहितमायुस्तावतीर्हि समा जीवति ।.....आयुषा वा एष वीर्येण व्यृध्यते यो ऽग्निमुत्सादयते । शतायुर्वै पुरुषश्शतवीर्यं आयुर्वीर्यं हिरण्यं यद्धिरण्यं शतमानं ददात्यायुरेव वीर्यं पुनरालभेत, 9.2, KS

2 हिरण्यमभिव्यनित्वायुर्वै हिरण्यमायुषैवात्मानमभिधिनोति, 29.6, KS

3 यो बिभर्ति दाक्षायणं हिरण्यं स जीवेषु कृणुते दीर्घमायुः, 1.35.2, Atharva-veda

4 यं कामयेदामयाविनं जीवेदिति तं व्यादायाभिव्यन्यादमृतेनैवैनमभिव्यनिति जीवति सर्वमायुरेति न पुरायुषः प्रमीयते, 37.10, KS

5 पूर्णं गृह्णीयाद्यं कामयेत सर्वमायुरियादिति पूर्णमेवास्मा आयुर्गृह्णाति सर्वमायुरेति, 28.1, KS

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which causes cross currents in the body shortening his longevity. Similarly, one should not scratch the head simultaneously with the finger tips of the two hands. Human beings should never sleep or lie down with their head to the north. This causes penetration of a magnetic field into the body again shortening the life. It may, however be mentioned that there are many more principles, observance of which leads to a happy and long life.

HAPPY MARRIED LIFE

The brāhmaṇas lay special stress on how to lead a happy life for hundred years. These brāhmaṇas refer to early life of celibacy or *brahamcharya*. Such references are few as the main theme of these works is to detail the meta-physical aspect of the universe. A principle for leading a happy life is to perform *yajñas* or sacrifices. Results of actions of previous births could be changed by the performance of *yajñas*. It is specifically laid down that one who performs *yajñas*, could never be afflicted by disease. The effect is not limited to a particular human being who performs *yajñas* but their performance has the effect on the whole nation, as well. These sacrifices have to be performed by a person having a family and the wife has to take part in it. As such the best description of family life available in the brāhmaṇas, is not available elsewhere.

The brāhmaṇas mention that illness and diseases afflict the human beings at the time of the conjuction of the seasons. Such diseases could possibly be warded off by the use of special types of herbs by a performer of *yajñas*. During such periods, he should use *apāmārga* or achyranthes aspera which is especially useful to kill the germs. It has been stated in the brāhmaṇas :

(a) Ritusaṁdhishu hi vyādhirjāyate.[1]

(b) Ritusaṁdhishu vai vyādhirjāyate.[2]

(c) Yadapāmārgahomo bhavati rakshsāmapahatyai.[3]

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1 ऋतुसन्धिषु हि व्याधिर्जायते, 5.1; KB

2 ऋतुसन्धिषु वै व्याधिर्जायते, 1.19, GB, Uttara-bhāga

3 यदपामार्गहोमो भवति रक्षसामपहत्यै, 1.7.1.8, TB

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It is necessary to destroy the disease-spreading germs and insects. These could be killed by *agni* or its substances which are like gold, rays of the sun, the tree called gmelina arborea or *kārshmaryya*, water, the accented hymns of *Sāmaveda* and a *brāhmaṇa;*

(d) Aginirhi Rakshsāmapahantā.[1]

(e) Agnervā aetadreto yadhiraṇyam nāshṭrāṇām rakshsāmapahatyai.[2]

(f) Sūryo hi nāshṭrāṇām rakshasāmapahantā.[3]

(g) Te (devāh) etam rakshohaṇam vanaspatimapaśyan kārshmaryam.[4]

(h) Brāhmaṇo hi rakshsāmapahantā.[5]

(i) Sāmahi nāshṭrāṇām rakshsāmapahantā.[6]

(j) Āpo vai rakshoghnih.[7]

It is clear that fire, rays of the sun, *apāmārga* or *achyranthes aspera*, kārshmaryya or *gmelina arborea* kill the germs of diseases. Even today these are helpful in killing germs. These germs generate diseases and shorten the life span. In order to increase the human life span, the brāhmaṇas suggest the above remedies. Wearing golden ear-rings always meant to ward off disease and add to long life. A person performing *yajñas* could ward off personal as-well as diseases affecting the whole nation. The life span of hundred years implies that nobody should die earlier. A son should never die during the life time of the father. A happy family consisted of parents and the children who never died during the life-time of the parents. The brāhmaṇas also emphasise that each family must have a son. Without a son bliss is not attained. Dependent on the son, the parents lead a happy old age :

(k) Nāputrasya Loko asti.[8]

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1 अग्निर्हि रक्षसामपहन्ता, 1.2.1.6, ŚB

2 अग्नेर्वा ऽएतद्रेतो यद्हिरण्यं नाष्ट्राणां रक्षसामपहत्यै, 14.1.3.29, ŚB

3 सूर्यो हि नाष्ट्राणां रक्षसामपहन्ता, 1.3.4.8, ŚB

4 ते (देवाः) एतं रक्षोहणं वनस्पतिमपश्यन् काष्मर्यम्, 7.4.1.37, ŚB

5 ब्राह्मणो हि रक्षसामपहन्ता, 1.1.4.6, ŚB

6 सामहि नाष्ट्राणां रक्षसामपहन्ता, 4.4.5.6, ŚB

7 आपो वै रक्षोघ्नीः, 3.2.3.12, TB

8 नापुत्रस्य लोकोऽस्ति, 7.13, AB

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(l) Tasmāduttaravayase putrānpitopajīvati.[1]

A person not having a son on account of his actions in the past life, should perform *yajñas* to be blessed with a son. Performance of the *Putreshṭi yajña* is a penance to get rid of the bad actions of the previous births.

A son and other children could become intelligent. It is stated in the *Śatapatha Brāhmaṇa*, he, who eats in the presence of his wife cannot give birth to a very healthy son. A wife gives birth to a very strong son whose husband does not eat in her presence. The wife should, similarly, not eat in the presence of the husband as expressed in the same brāhmaṇa :

(m) Tasmājjāyāyā ante nāśnīyādvīryavānhāsmājjāyate vīryavantamu ha sā janayati yasyā ante nāśnāti.[2]

(n) Tasmādimā mānushya stṛiystira ivaiva puṁso jighatsanti.[3]

This has been the practice in our country even a few decades earlier. The effect of modern culture has caused its upsetting. But it is prescribed in the *Mānava* and *Vārāha-gṛihya-sūtras* that husband and wife should take meals in the same utensils.

The rituals described in the brāhmaṇas on the basis of the Vedic hymns have been elaborated in *gṛihya sūtras*. It is stated in the *Śatapatha Brāhmaṇa* that a new born son should be named very early :

(o) Tasmātputrasya jātasya nāma kuryāt.[4]

EXALTED POSITION of WIFE

Elaborate qualitics and features of a prospective wife are mentioned. A lady whose hips and loins are fleshy, whose upper portion of

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1 तस्मादुत्तरवयसे पुत्रान्पितोपजीवति, 12.2.3.4, ŚB

2 तस्माज्जायाया अन्ते नाश्नीयाद्वीर्यवान्हास्माज्जायते वीर्यवन्तमु ह सा जनयति यस्या अन्ते नाश्नाति, 10.5.2.9, ŚB

3 तस्मादिमा मानुष्य स्त्रियस्तिर् इवैव पुंसो जिघत्सन्ति, 1.9.2.12, ŚB

4 तस्मात्पुत्रस्य जातस्य नाम कुर्यात्, 6.1.3.9, ŚB

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the breast is smaller as compared to the hips and whose waist is narrow, is praise worthy. Who has wide and fleshy hips is praised by menfolk. A lady having charming features is the beloved of men. The beauty of ladies lies in their beautiful long hair, wide forehead and hips. Family life is dependent on both the husband and the wife. To ensure a happy family life, the qualities of a wife and her rights have been described in the brāhmaṇas :

(a) Evamiva hi yoshām praśaṁsanti pṛithuśroṇirvimṛishṭāntarāmsā madhye samgrāhyeti.[1]

(b) Paśchādvarīyasī pṛithuśroṇiriti vai yoshām praśaṁsanti.[2]

(c) Tasmādrūpiṇī yuvatih pṛiyā bhāvukā.[3]

(d) Etadu vai yoshāyai saṁṛiddham rūpam yat sukaparddā sukaparddā sukurīrā svaupaśā.[4]

A man should marry a wife possessing all these good qualities because, if marired, he is not entitled to perform a *yajña* without a wife :

(e) Ayajño vā eshah. Yo apatnīkah.[5]

A wife is half the portion of a man's life and is thereore, called a better-half. The idea had deep roots in the hearts of the Aryans and their ladies enjoyed the maximum respect. They were personified prosperity as stated;

(f) Atho ardho vā esha ātmanah. Yatpatnī.[6]

(g) Śriyā vā etadrūpam yatpatnyah.[7]

Ladies unable to practise celibacy have to be discarded, not in family life but, while performing special *yajñas*, as stated :

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1 एवमिव हि योषां प्रशंसन्ति पृथुश्रोणिर्विमृष्टान्तरां सा मध्ये संग्राह्येति, 1.2.5.6, ŚB

2 पश्चाद्वरीयसी पृथुश्रोणिरिति वै योषां प्रशंसन्ति, 3.5.1.11, ŚB

3 तस्माद्रूपिणी युवतिः प्रिया भावुका, 13.1.9.6, ŚB

4 एतदु वै योषायै समृद्धं रूपं यत् सुकपर्दा सुकपर्दा सुकुरीरा स्वौपशा, 6.5.1.10, ŚB

5 अयज्ञो वा एषः। योऽपत्नीकः, 2.2.2.6, TB

6 अथो अर्द्धो वा एष आत्मनः। यत्पत्नी, 3.3.3.5, TB

7 श्रिया वा एतद्रूपं यत्पत्न्यः, 2.9.4.7, TB

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(h) Anṛitamstrī śūdrah śvā kṛishṇah śakunistāni na preksheta.[1]

(i) Trayā va nairṛitā akshāh striyah svapnah.[2]

Nature of woman is aptly analysed in the brāhmaṇas while mentioning that women cherish meaningless conversation and are found of singers and dancers, as :

(j) Tasmādapyetarhi moghsaṁhitā eva yoshā. Tasmādya eva nṛityati yo gāyati tasminnevaitā nimiślatamā iva.[3]

(k) Tasmādgāyantam striyāh kāmayante.[4]

(l) Tasmādgāyanstriyāh priyah.[5]

The brāhmaṇas refer to the vocation of woman as knitting cotton and wool :

(m) Tadvā aetatstṛīṇām karma yadūrṇāsūtram.[6]

Observance of fidelity was considered of importance. Following the vedic view, the brāhmaṇas laid special stress on the importance of wives following their husbands. The priest enquires of the wife as with whom she has relations. If she has relations with a person other than her husband, she commits a sinful act and if concealing such desires, should not offer oblation. If she admits her guilt, the effect of the sinful act is lessened and it is more or less truth. If she does not admit, it causes harm to those who are her relations and whom she wishes well :

(n) Sa patnīmudāneshyanpṛichchhati kena chrasīti varuṇyam vā aetatstrī karoti yadanyasya satyanyena charatyatho nenmeantah śalyā juhvaditi

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1 अनृतं स्त्री शूद्रः श्वा कृष्णः शकुनिस्तानि न प्रेक्षेत, 14.1.1.31, ŚB

2 त्रया वं नैर्ऋंता अक्षाः स्त्रियः स्वप्नः, 3.6.3, MS

3 तस्मादप्येतर्हि मोघसंहिता एव योषा । तस्माद्य एव नृत्यति यो गायति तस्मिन्नेवैता निमिश्लतमा इव, 3.2.4.6, ŚB

4 तस्माद्गायन्तं स्त्रियः कामयन्ते, 6.1.6.44, TS

5 तस्माद्गायन्स्त्रियाः प्रियः, 3.7.3, MS

6 तद्वा ऽएतत्स्त्रीणां कर्म यदूर्णासूत्रम्, 12.7.2.11, ŚB

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tasmātpṛichchhati niruktam vā aenaḥ kanīyo bhavati satyam hi bhavati tasmādveva prichchhati sā yanna pratijānīta jñātibhyo hāsyai tadahitam syāt.[1]

Even if the husband is not possessed of good qualities, it is the bounden duty of a wife to follow him. An emphatic expression by Sukanyā to follow her husband to whom she was given in marriage by her father is mentioned in *Śatapatha Brāhmaṇa* as :

(o) Sā (Sukanyā) hovācha yasmai mām pitā adānnaivāham tam jīvantam hāsyamīti.[2]

i.e., Sukanyā spoke to the two *Aśvi* brothers, 'my father has married me to my husband and I shall not leave him as long as he is alive.' In his *Bāla-kṛīdā* commentary, Viśvarūpa elucidates it further and states that a person strong enough to live should not be discarded by his wife :

(p) Evam cha satyāmnāyā api kshatṛiyaviśayā eva naivāham tam jīvantam hāsyāmi, ityādi.[3]

It is stated in the same brāhmaṇa that for a wife, husband is her honour and her staying in the house is her quality :

(q) Patayo hyeva striyai pratishṭhā.[4]

(r) Gṛihā vai patnyai pratishṭhā.[5]

It is not to be presumed that wives in those ages were only ornaments of the house-hold. Their knowledge of the religion and taking part in religious discussions was a speciality. Gārgī is most famous of all of them. Ordinarily, ladies seldom took part in meetings, as :

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1 स पत्नीमुदानेष्यन्पृच्छति केन चरसीति वरुण्यं वा ऽएतत्स्त्री करोति यदन्यस्य सत्यन्येन चरत्यथो नेन्मेऽन्तः शल्या जुहवदिति तस्मात्पृच्छति निरुक्तं वा ऽएनः कनीयो भवति सत्यं हि भवति तस्माद्वेव पृच्छति सा यन्न प्रतिजानीत ज्ञातिभ्यो हास्यै तदहितं स्यात्, 2.5.2.20, ŚB

2 सा (सुकन्या) होवाच यस्मै मां पिता ऽदान्नैवाहं तं जीवन्तं हास्यमीति, 4.1.5.9, ŚB

3 एवं च सत्याम्नाया अपि क्षत्रियविषया एव नैवाहं तं जीवन्तं हास्यामि, इत्यादि, 1.69

4 पतयो ह्येव स्त्रियै प्रतिष्ठा, 2.6.2.14, ŚB

5 गृहा वै पत्न्यै प्रतिष्ठा, 3.3.1.10, ŚB

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(s) Tasmātpumāṁsah sabhām yanti na stṛiyah.[1]

A reference from *Kāṭhaka Brāhmaṇa* in the *Vāsishṭha-dharma-sūtra* relates to those husbands who cannot practise celibacy even when their wives are fast approaching child-birth; their wives were ordained to sleep with their husbands, as :

(t) Api nah śvo vijanishyamāṇāh patibhih saha śayīranniti stṛīṇāmindrad-atto vara iti.[2]

Killing ones wife was a henious crime. *Prajāpati* spoke to the *devatās* not to kill ladies. It is also mentioned that a lady never kills a person :

(u) Na vai stṛīyam ghnanti.[3]

(v) Na vai yoshā kanchan hinasti.[4]

Sale of girls was abominable. In certain regions of the country, such a practice appears to have been prevalent as it is stated that the father of a girl should be paid hundred coins and a chariot and who has been purchased by the husband commits a sinful act if she has relations with another person :

(w) Tasmādduhitṛimate adhiratham śatam deyam itīha krayo vijñāyate.[5]

(x) Amṛitam vā eshā karoti yā patyuh kṛītā satyathānyaiścharati.[6]

It is stated in brāhmaṇas that the meals prepared or touched by a lady during her menstrual period should not be eaten :

(y) Vijñāyate hi—tasmādrajasvalāyā annam nāśnīyāt.[7]

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1 तस्मात्पुमांसः सभां यन्ति न स्त्रियः, 4.7.4, MS

2 अपि नः श्वो विजनिष्यमाणाः पतिभिः सह शयीरन्निति स्त्रीणामिन्द्रदत्तो वर इति,

3 न वै स्त्रियं घ्नन्ति, 11.4.3.2, ŚB

4 न वै योषा कंचन हिनस्ति, 6.3.1.39, ŚB

5 तस्माद्दुहितृमते ऽधिरथं शतं देयम्, इतीह क्रयो विज्ञायते । Compare, Bāla-krīḍā commentary on 1.80 of Yājñavalkya-smṛiti.

6 अमृतं वा एषा करोति या पत्युः क्रीता सत्यथान्यैश्चरति. 1,10.11, MS

7 विज्ञायते हि—तस्माद्रजस्वलाया अन्नं नाश्नीयात्, 5.8, Vāsishṭha-dharma-sūtra

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Marriage with a daughter who has no brother was not considered proper as the son of such a girl is normally adopted by her parents. It is stated in the *Nirukta (3.5)* on the basis of a brāhmaṇa or *saṁhitā* of the *Bhāllavīs* and also referred to by Viśvarūpa in his commentary called *Bāla-kṛīḍā* :

(z) Nābhrātṛīmupayachchheta tattokam hyasya bhavati, iti bhāllavinām śrute.[1]

Another reference from a brāhmaṇa is quoted in the *Vāsishṭha-dharma-sūtra* stating that a girl without a brother returns back to her parental family and behaves as their son, as :

(aa) Vijñāyate—abhrātṛikā puṁsah pitṛiṇabhyeti pratīchinam gachchhati putratvam.[2]

ACTIONS : CAUSE and EFFECT

Man is restless. He is never inactive. The actions are both good and bad. These have a cause and effect. One is not immune from facing the result. What are evil acts ? The universe, a manifestation of the Almighty, is governed by certain basic truths; if upset, these in turn disturb advancement of human beings. The universe, has mainly thirty three Gods like fire, air, water, sun, etc. Their unlimited use for human benefit leads to their progress; but wilful disturbance like keeping the fire impure, polluting the air or water or the rays of the sun, are sinful actions resulting in evil effects on the person committing such acts.

A person leading a haphazard life, wilfully not acquiring knowledge, telling lies, interfering with the fundamentals of nature, is committing evil actions and has to reap their result. The evil actions are detailed in the brāhmaṇas. Such actions cause pain and sufferance and all persons have to face the results of the actions of their past and present births. These brāhmaṇas also mention the methods to avoid them and get rid of their bad effects.

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1 नाभ्रात्रीमुपयच्छेत् तत्तोकं ह्यस्य भवति, इति भाल्लविनां श्रुतेः, 1.53

2 विज्ञायते—अभ्रातृका पुंसः पितृनभ्येति प्रतीचीनं गच्छति पुत्रत्वम्, 17.16

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A means to wipe out sorrow is to perform *yajñas*. It is possible to rule over the whole universe by performing *yajñas*. Immense strength can be drawn from the nature by performing *yajñas* on the full-moon day, considered to be especially auspicious. All the sinful acts and methods to get rid of them were once mentioned in the brāhmaṇas, most of these having been lost, the available information on them is limited and scanty. It is stated :

(a) Brāhmaṇoktā vidhayasteshāmutsannāh pāṭhā prayogādanumīyante.[1]

Viśvarūpa has also stated that most of these informations are now lost;

(b) Śākhānām viprakīrṇatvāt purushāṇām pramādatah.
Nānā prakarṇasthatvat smṛitimūlam na gṛihyate.[2]

These brāhmaṇas are great advocates of *yajñas*. It is desirable that there is no interruption in their performance. Similarly, great stress is laid on truthfulness; the hymns specially elaborate this basic principle of life. Those who speak lies are considered impure by the brāhmaṇas. The speech of a person who tells a lie has no effect. He who tells a lie, kindles fire with water and looses his lusture :

(c) Amedhyo vai purusho yadanṛitam vadati.[3]

(d) Etadvāchaśchhidram yadanṛitam.[4]

(e) Atha yo anṛitam vadati yathāgnim samiddham tamudakenābhishiñchedevam hainam ha jāsayati tasya kanīyah kanīya eva tejo bhavati śvah śvah pāpīyān bhavati tasmādu satyameva vadet.[5]

It is stated in the *Taittirīya-saṁhitā* that while performing a *yajña* one should not tell a lie, or eat meat or sleep with a lady; instead

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1 ब्राह्मणोक्ता विधयस्तेषामुत्सन्नाः पाठा प्रयोगादनुमीयन्ते, 14.12.10 Āpastamba-dharma-sūtra

2 शाखानां विप्रकीर्णत्वात् पुरुषाणां प्रमादतः। नाना प्रकरणस्थत्वत् स्मृतिमूलं न गृह्यते। Introduction to Bāla-krīḍā commentary.

3 अमेध्यो वै पुरुषो यदनृतं वदति, 3.1.3.18, ŚB

4 एतद्वाचश्छिद्रं यदनृतम्, 8.6.13, TMB

5 अथ यो अनृतं वदति यथाग्निं समिद्धं तमुदकेनाभिषिञ्चेदेवं हैनं स जासयति तस्य कनीयः कनीय एव तेजो भवति श्वः श्वः पापीयान् भवति तस्मादु सत्यमेव वदेत्, 2.2.2.19, ŚB

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one should be celibate, even if married. One should not sleep on a bed after offering an animal as oblation; should not eat meat; and should be celibate :

(f) Nānṛitam vadenna māṁsamaśnīyānna stṛiyāmupeyāt.[1]

(g) Naitena paśuneshṭvopari śayīta na māṁsamaśnīyānna mithunamupeyāt.[2]

Rita and *satya* are distinguished in the hymns. The same distinction in their meaning is referred to in the brāhmaṇas. However, *anṛita* and *asatya* are synonyms. While explaining the meaning of hymn 12.14 of *Yajurveda*, it is stated in the *Śatapatha Brāhmaṇa* that *ṛita* means *satya* :

(h) Ṛitamiti satyam.[3]

What is *satya* or truth ? To narrate a fact as seen or heard, is to speak the truth. *Satya* or truth is supported by eyes and in a dispute a person saying that I have seen with my own eyes, is believed by all :

(i) Chakshurvā ṛitam tasmādyataro vivadamānayorāhāhamanushṭhayā chakshushādarśamiti tasya śraddadhāti.[4]

By speaking the truth a person is drawn towards heaven :

(j) Ṛitenaivainam svargam lokam gamayanti.[5]

Satya or truth comprises of the three-fold knowledge of the Vedas, therefore, to study the Veda is a truthful path. His glory cannot be faded who speaks the truth. To sum up, whatever is not truth is a lie and an evil act :

(k) Taddyattat satyam. Trayī sā vidyā.[6]

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1 नानृतं वदेन्न मांसमश्नीयान्न स्त्रियमुपेयात्, 2.5.5.32, TS

2 नैतेन पशुनेष्ट्वोपरि शयीत न मांसमश्नीयान्न मिथुनमुपेयात्, 6.2.2.39, ŚB

3 ऋतमिति सत्यम्, 6.7.3.11, ŚB

4 चक्षुर्वा ऋतं तस्माद्यतरो विवदमानयोराहाहमनुष्ठया चक्षुषादर्शमिति तस्य श्रद्धधाति, 2.40, AB

5 ऋतेनैवैनं स्वर्गं लोकं गमयन्ति, 18.2.9, TMB

6 तद्यत्तत् सत्यं । त्रयी सा विद्या, 9.5.1.18. ŚB

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(l) Evam ha vā asya jitamanapajayyamevam yaśo bhavati ya evam vidvāntsatyam vadati.[1]

Laying stress on truthfulness, the brāhmaṇas mention many other evil acts. It is prescribed that a brāhmaṇa should hot drink and should not be born of sin. Drinking wine is condemned as it leads to quarrel between the old and the young, and daughter-in-law and the father-in-law. A brāhmaṇa has to learn and teach and drinking wine is a hindrance in it :

(m) Tasmādbrāhmaṇah surām na pibet. Pāpmanātmānam netsaṁsṛijā iti.[2]

(n) Tasmādbrāhaṁaṇassurām na pibati pāpmanā netsaṁsṛijā iti.[3]

(o) Tasmājjyāyāṁścha kanīyāṁścha snushā cha śvaśuraścha surām pītvā saha lālapata āsate.[4]

Ājīgarta had committed a henious crime and repented for selling his child. His own evil act caused him great sufferance :

(p) Sa hovāchājīgartah Sauyavasih :

tadvai mā tāta tapati pāpam karma mayā kṛitam.[5]

Abortion was considered a great sin according to brāhmaṇas as mentioned in the *Bāla-kṛīḍā* commentary :

(q) Kāṭhake apyaśvamedhavadagnishṭomasyāpi "bhrūṇahatyāyā vā esho ati muchyate yo agnishṭomasaṁstham yajate.[6]

Viśvarūpa has also stated :

(r) Tathā chāmnāyah—sarvām brahamhatyāmapahanti yo aśvamedhena

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1 एवं ह वा ऽअस्य जितमनपजय्यमेवं यशो भवति य एवं विद्वान्त्सत्यं वदति, 3.4.2.8, ŚB

2 तस्माद्ब्राह्मणः सुरां न पिवेत् । पाप्मनात्मानं नेत्संसृजा इति, 2 4.2, MS, from Agnishomīya-Brāhmaṇa of Charakas.

3 तस्माद् ब्राह्मणस्सुरां न पिबति पाप्मना नेत्संसृजा इति, 12.12, KS

4 तस्माज्ज्यायांश्च कनीयांश्च स्नुषा च श्वशुरश्च सुरां पीत्वा सह लालपत आसते, ibid

5 स होवाचाजीगर्तः सौयवसिः—
तद्वै मा तात् तपति पापं कर्म मया कृतम्, 8.17, AB

6 काठके ऽप्यश्वमेधवदग्निष्टोमस्यापि 'भ्रूणहत्याया वा एष ोऽति मुच्यते योऽग्निष्टोमसंस्थं यजते, 3.237

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yajate. Agnishṭutābhiśasyamānam yājayet bhrūṇahatyāyā vā esho atimuchyate yo abhijitā yajeta, iti.[1]

i. e., by performing an *Agnishṭoma yajña*, it is possible to be absolved of the sin of abortion.

It was considered to be a sin to have intercourse with a lady in her menstrual period, as stated in *Śatapatha Brāhmaṇa :*

(s) Ātreyyā yoshitainasvi.[2]

As quoted in the *Āpastamba-dharma-sūtra* from a brāhmaṇa, he whose teacher is without knowledge and is offered a sacred thread or *Yajñopavīta* by him, enters darkness from darkness. Acquisition of knowledge was a great achievement among the Āryas and those without knowledge were condemned :

(t) Tamaso vā esha tamah praviśati yamavidvānupanayate yaśchāvidvān, iti hi brāhamaṇam.[3]

Affliction by disease is the result of sins of the past births and for transgressing the fundamentals of nature and health. It is stated in the *Kāṭhaka–saṁhitā :*

(u) Pāpmanaisha gṛihīto ya āmayāvī.[4]

It was considered undesirable to receive meals from one who has been ordained and to utter bad language or accept names. In the *Āpastamba-dharma-sūtra* on the basis of a reference from a brāhmaṇa, it is stated that one should not take meals from a person who is inimical or who is acting in an inimical manner. One should not take meals from a person who discusses the knowledge of *yajñas* in a faulty manner or has acted like that. Partaking meals from such a person amounts to eating meals full of sin. Irrational criticism of religion was a sin :

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1 तथा चाम्नायः—सर्वां ब्रह्महत्यामपहन्ति यो अश्वमेधेन यजते। अग्निष्टुताभिशस्यमानं याजयेत् भ्रूणहत्याया वा एषोऽतिमुच्यते योऽभिजिता यजेत, इति, 3.244, Bāla–krīḍā Commentary

2 आत्रेय्या योषितैनस्वी, 1.4.5.13, ŚB; Compare 3.245, Bāla–krīḍā Commentary

3 तमसो वा एष तमः प्रविशति यमविद्वानुपनयते यश्चाविद्वान्, इति हि ब्राह्मणम्, 1.1.1.11, ADS

4 पाप्मनैष गृहीतो य आमयावी, 13.6, KS

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(v) Tasmāddīkshitasya nānnamadyānnāśīlam kīrtayenna nāma gṛihṇīyāt.[1]

(w) Dvishandvishato vā nānnamaśnīyāddoshaṇa vā mīmāṁsamānasya mīmāṁsitasya vā.[2]

(x) Pāpamānam hi sa tasya bhakshyatīti vijñāyate.[3]

To rob a person of his money was also a sin :

(y) Yathā ha va idam nishādā vā selagā vā pāpkṛito vā vittavantam purushamaraṇye gṛihītvā karttamanvasya vittamādāya dravanti.[4]

Good and bad actions have their effect and result. Good and pure deeds cause happiness and bad and sinful deeds lead to misery. Salvation from misery lies in penance and performing *yajñas*.

RAIN FALL

Rain fall, its cause and effect, is well described by the exponents of the brāhmaṇas who had exhaustive knowledge of this scientific subject. The primary cause is formation of smoke by fire, formation of clouds by smoke, and clouds in turn cause rain. Fire or heat cause the rainy clouds move towards the sky. Heat of the sun causes rain. Force of air helps rain to fall on the earth. The easterly rays of the sun also cause rain :

(a) Agnervai dhūmo jāyate dhūmādabhramabhrādvṛishṭih.[5]

(b) Agnirvā ito vṛishṭimudīrayati dhāmachchhadiva bhūtvā varshati marutassṛishṭām vṛishṭim nayanti. Yadāsā ādityo arvāñ raśmibhih paryāvartate atha varshati.[6]

(c) Viddyud hīdam vṛishṭimannādyam samprayachchhati.[7]

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1 तस्माद्दीक्षितस्य नान्नमद्यान्नाश्लीलं कीर्तयेन्न नाम गृह्णीयात्, 23.6, KS

2 द्विषन्द्विषतो वा नान्नमश्नीयाद्द्वेषेण वा मीमांसमानस्य मीमांसितस्य वा, 2.3.6.19, ADS

3 पापमानं हि स तस्य भक्ष्यतीति विज्ञायते, 2.3.6.20, ADS

4 यथा ह व इदं निषादा वा सेलगा वा पापकृतो वा वित्तवन्तं पुरुषमरण्ये गृहीत्वा कर्त्तमन्वस्य वित्तमादाय द्रवन्ति, 8.11, AB

5 अग्नेर्वै धूमो जायते धूमादभ्रमभ्राद्वृष्टिः, 5.3.5.17, ŚB

6 अग्निर्वा इतो वृष्टिमुदीरयति धामच्छदिव भूत्वा वर्षति मरुतस्सृष्टां वृष्टिं नयन्ति । यदासा आदित्यो ऽर्वाङ् रश्मिभिः पर्यावर्तते ऽथ वर्षति, 11.10, KS; Compare 2.4.9.10, TS and 2.4.8, MS

7 विद्युद् हीदं वृष्टिमन्नाद्यं संप्रयच्छति, 2.41, AB

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Heat is most essential for the universe and the human body. Heat alone causes rain and produces cereals and eatables.

(d) Tasyā ete ghore tanvau viddyuchcha hrāduniścha.[1]

The two dreadful forms accompanying rain are thunder and hail-storm :

(e) Tau yadi kriśṇau syātamanyataro vā kṛishṇastatra vidyādvarshishya. tyaishamah parjanyo vṛishṭimānbhavishyatītyetadu vijñānam.[2]

Like the black coloured clouds causing rain, if either one or two bullocks of the chariot of *soma* are black, it rains. What is *soma* and the two bullocks of his chariot ? The expression in the brāhmaṇas is not further explained. However, black colour and similar objects are associated with rain fall.

Another factor that causes rain is wind, which is the propelling force for it. The formation of clouds takes place on account of wind which causes them to move in its own direction and rules over the rain fall or the monsoon season. It has been stated in the brāhmaṇas :

(f) Ayam vai varshasyeshṭe yo ayam pavate.[3]

(g) Tasmādyām diśam vāyureti tām diśam vṛishṭinveti.[4]

(h) Maruto vai varśasyeśate.[5]

A similar description is available in the *Rigveda* :

(i) Udīrayathā marutah samudrato yūyam vrishṭim varshayathā pūrīshiṇah.[6]

(j) Ito hyagnirvṛishṭim vanute.[7]

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1 तस्या एते घोरे तन्वौ विद्युच्चह्रादुनिश्च, 12.8.3.11, ŚB

2 तौ यदि कृष्णौ स्यातमन्यतरो वा कृष्णस्तत्र विद्याद्वर्षिष्यत्यैषमः पर्जन्यो वृष्टिमान्भविष्यतीत्येतदु विज्ञानम्, 3.3.4.11, ŚB

3 अयं वै वर्षस्येष्टे योऽयं पवते, 1.8.3.12, ŚB

4 तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिन्वेति, 8.2.3.5, ŚB

5 मरुतो वै वर्शस्येशते, 9.1.2.5, ŚB

6 उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः, 5.55.5, RV

7 इतो ह्यग्निर्वृष्टिं ननुते, 3.8.2.22, ŚB

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On this earth, *agni* or heat causes rain. *Kārīri Yajña* praised in the *Śrauta Sūtras* is mentioned in the brāhmaṇas. Performance of this *yajña* causes rain to fall. The same fact is repeated in the *Maitrāyaṇī Saṁhitā*. These *yajñas* related to the *soma* are called *Kārīri*. The oblations in the *Kārīri yajña* related to *soma* causes rain to fall on this earth from the atmosphere :

(k) Saumyāni vai karīrāṇi saumī ha u tvevāhutiramuto vṛishṭim chyāvayati.[1]

(l) Varshya udake yajetaitaddhyannādyasya nedishṭam vṛishṭīkāmo yajeta vāyurvā ime samīrayati.[2]

i. e., it is prescribed to perform a *yajña* with the rain-water as, this water is very near to the eatables. A person desiring to have rain should perform a *yajña*. It is the wind that carries the clouds.

The water in the clouds destroys them as their force or heaviness makes them shed it. It is stated :

(m) Āpo ha vai vṛitram jaghnustenaivaitadvīryeṇāpah syandante.[3]

(n) Etasyāmupadīchyāndiśi bhūyishṭham vidyotate.[4]

While describing the rain clouds, the brāhmaṇas mention lightening, as well, which mostly shines in the north direction and is the lustre of water :

(o) Vidyudvā apām jyotih.[5]

Another factor mentioned in the *Jaiminīya Brāhmaṇa* is the loud noise which causes the clouds to shed water :

(p) Tasmād bṛihatastotre dundubhīnudvādayanti varshukah parjanyo bhavati.[6]

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1 सौम्यानि वै करीराणि सौमी ह उ त्वेवाहुतिरमुत्तो वृष्टिं च्यावयति, 1.10.12, MS

2 वर्ष्य उदके यजेतैतद्धचन्नाद्यस्य नेदिष्टं वृष्टिकामो यजेत वायुर्वा इमे समीरयति, 4.3.3, MS; more references on rainfall are available in 7.5.2.37, ŚB and 1.10.7; 3.8.9; and 4.7.7, MS

3 आपो ह वै वृत्रं जघ्नुस्तेनैवैतद्वीर्येणापः स्यन्दन्ते, 3.9.4.14, ŚB

4 एतस्यामुपदीच्यान्दिशि भूयिष्ठं विद्योतते, 2.4, Shaḍviṁśa-brāhmaṇa

5 विद्युद्वा ऽअपां ज्योतिः, 7.5.2.49, ŚB

6 तस्माद् बृहतस्तोत्रे दुन्दुभीनुद्वादयन्ति वर्षुकः पर्जन्यो भवति, 1.143, JB

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The rain fall and its causes were well known to the Aryans. Varāhamihira, in his *Bṛihat–saṁhitā* has specially treated this subject. The rain water purified by *yajñas* further purifies food and other waters. Pure food and water help build a healthy body and end diseases; such a body performs all actions. The exponents of the brāhmaṇas had devoted themselves to the subject and details of the science of rain fall.[1]

RIVETTING of METALS

It is stated in the *pūrva-bhāga* of the *Gopatha Brāhmaṇa* to rivet gold and silver with salt and gold respectively :

(a) Lavaṇena suvarṇam saṁdadhyāt.[2]

(b) Suvarṇena rajatam (saṁdadhyāt).[3]

GEOMETRY

Understanding of Geometry by the exponents of the brāhmaṇas was well advanced. An eagle shaped altar having in its centre four triangles; two triangles on sides and one triangle at the tail end is mentioned. It has seven triangles, i. e., this altar is of seven human beings, the four triangles are the body of that human being and the three triangles are the sides and the tail end :

(a) Chaturaśra-śyenachiti.[4]

(b) Sa vai saptapurusho bhavati.....Chatvāro hi tasya purushasyātmā trayah pakshapuchchāni.[5]

The form of this altar is like an eagle. Example of such an altar has been excavated at Kauśāmbi, near Allahabad. A thorough knowledge of triangles is necessary to build them. Ordinary people avoided building this difficult multi-faced altar and preferred to have an altar of one triangle only. The *Śatapatha Brāhmaṇa*, however, does not support this idea :

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1 See also Irrigation in India through the ages, Satya Shrava, Delhi, 1951

2 लवणेन सुवर्णं संदध्यात्, 1.14

3 सुवर्णेन रजतम् (संदध्यात्), 1.14

4 चतुरश्रश्श्येनचिति, 10.2.2.5-8, ŚB

5 स वै सप्त पुरुषो भवति ।.....चत्वारो हि तस्य पुरुषस्यात्मा त्रयः पक्षपुच्छानि, 10.2.2.5, ŚB

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(c) Taddhaike. Ekavidham prathamam vidadhāti.....na tathā kuryāt.[1]

(d) Tasmādu saptavidhameva prathamam vidadhīta.[2]

i. e., many people construct one triangle only. One should have seven triangles in the beginning.

In *Kāṭhaka Saṁhitā* other forms of altars mentioned are of triangle, square, round and trough shapes :

(e) Pra-u-ga chitam chinvīta,[3] i. e. to have a triangle shaped altar.

(f) Ubhayatah pra-u-gam chinvīta,[4] i. e., to have a square shaped altar.

(g) Rathachakrachitam chinvīta,[5] i. e., to have a round shaped altar.

(h) Droṇachitam chinvīta,[6] i. e., to have a trough shaped altar.

Similarly, other forms of altars are mentioned in *Śatapatha Brāhmaṇa, Taittirīya Saṁhitā, Kāṭhaka Saṁhitā* and other works. The details of geometrical formations were known to them and their knowledge of the subject was exhaustive.

THE HEAVEN

The few details mentioned in the preceding pages bring forth the varied and diverse subjects with which the exponents of the brāhmaṇas were intimately familiar. The treatment of each subject as available in the brāhmaṇas is exhaustive and their details are interspersed in the available brāhmaṇas related to the four Vedas. A thorough study of them brings forth the pertinent fact that the exhaustive Vedic literature must have had still more grasping details, helpful to analyse and put forth a simple, lucid and analytical treatment of the various aspects. The Vedas have mostly metaphysical and divine subjects revealed in them. The brāhmaṇas explicitly expound

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1 तद्धैके । एकविधं प्रथमं विदधाति·····न तथा कुर्यात्, 10.2.3.17, ŚB

2 तस्मादु सप्तविधमेव प्रथमं विदधीत, 10.2.3.18, ŚB

3 प्र-उ-ग चितं चिन्वीत, 21.4, KS

4 उभयतः प्र-उ-गं चिन्वीत, ibid

5 रथचक्रचितं चिन्वीत, ibid

6 द्रोणचितं चिन्वीत, ibid

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the *trayī-vidyā* or the three fold subject matter of the Vedas, dealing with the creation of the universe, the laws of nature and the fundamentals governing the human beings. A short survey of some of the relevant items of the three fold subject matter of the Vedas has been detailed here as explained in the brāhmaṇas, to grasp the diversity of their subject matter. The human life has the same cycle as the creation and destruction of the universe. This is endless and causes repeated births and deaths till the attainment of immortality. The attainment of heavenly abode is the cherished desire of human life and is achieved according to the actions of the past and present births and their results in a cumulative form of good and evil.

The abode always sought for as the cherished goal, is widely known as heaven, attaīnable through good actions, is well described by the exponents of the brāhmaṇas. The inevitable attainment of heaven as a result of good actions is mentioned in them. Besides, the good actions, performance of *yajñas*, practising of penance and offering of oblations definitetly help the human being to get rid of the repeated cycles of birth and death and attain an abode in the heaven :

(a) Ye hi janah puṇyakṛitah svargam lokam yanti.[1]

(b) Devā vai yajñena śrameṇa tapasāhutibhih svargam lokamāyan.[2]

What exactly was the conception of heavan before the exponents of the brāhmaṇas ? Was it located on the earth or in the middle regions or somewhere else ? The description now available, must have been easily understood by all in those early ages and has to be grasped, by the successors to the great knowledge of the Vedas, in the present age. Some of these descriptions may appear to be imaginary, but the knowledge at the back of all the exponents of the brāhmaṇas, will not permit the present day reader to laugh at such descriptions, but to certainly raise a desire in him to find out a comprehensible meaning in all such references, which are :

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1 ये हि जनाः पुण्यकृतः स्वर्गं लोकं यन्ति, 6.5.4.8, ŚB

2 देवा वै यज्ञेन श्रमेण तपसाहुतिभिः स्वर्गं लोकमायन्, 3.42, AB

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(c) Sahasrāśvīne vā itah svargo lokāh.[1]

(d) Chatuśchatvārimśadāśvīnāni sarasvatyā vinaśanāt phlakshah prāsravaṇastāvaditah svargo lokah sarasvatīsammitenādhvanā svargam lokam yanti.[2]

According to the brāhmaṇas, the heaven is situated at a distance approachable by a horse, running very fast for one thousand days. The *Tāṁdya Brāhmaṇa* prescribed the way to heaven as approached via *Sarasvati* and a horse could cover the distance in forty four days. The distance was *sahasra* and *śata* which are used in plural and mean more than one. The reference from the *Kauśītaki Brāhmaṇa* states that the sun shines at a distance of many *yojanas*. The authors of the *Tāṁdya-mahā-brāhmaṇa* resided to the north of the Narmadā from where the Himalayas are at a distance of forty four days by a horse. It appears the heaven was considered to be located in the Himalayas, where many rulers named as Indra had ruled.

In brāhmaṇas, the *sūrya loka* is also called heaven. This *sūrya loka* is attained only after the death :

(e) Esha (ādityah) svargo lokah.[1]

Results of the actions of a human being are reaped by him mostly in the existing birth itself. A human being is responsible personally for his good or bad life which is determined according to his own actions. To make oneself happy, it is desirable to act in a good manner and not to wish evil for others or act in an evil manner. It is possible to create for oneself a heavenly atmosphere even on this earth. The effort should be to achieve it and attain immortality through such actions. The brāhmaṇas offer complete and regulated path for human beings.

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1 सहस्राश्वीने वा इतः स्वर्गो लोकः, 2.17, AB

2 चतुश्चत्वारिंशदाश्वीनानि सरस्वत्या विनशनात् प्लक्षः प्रास्रवणस्तावदितः स्वर्गो लोकः सरस्वतीसम्मितेनाध्वना स्वर्गं लोकं यन्ति, 25.10.16, TMB

3 एष (आदित्यः) स्वर्गो लोकः, 3.8.10.3, TB

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CHAPTER TWELVE

SOCIETY : ITS CLASSES

A fundamental of Aryan society was its division into four classes namely *Brāhmaṇa, Kshatriya, Vaiśya* and *Śūdra.* The society was broadly divided into these four classes according to the profession of the people. These classes were determined not by birth, but a person according to his profession was placed in a particular class. The Aryan society has withstood the onslaughts of foreign invaders mainly due to this fundamental basis of its society. The highest amongst the society were the *brāhmaṇas.* It has been stated in the Vedic literature :

(a) Chatvāro vai varṇāh. Brāhamaṇo rājanyo vaiśyah śudrah.[1]

(b) Chatvāro vai purushā brāhmaṇo rājanyo vaiśyah śūdrah.[2]

BRĀHMAṆAS

The best amongst the society were the *brāhmaṇas* who were considered as Gods amongst men. A *brāhmaṇa* was so acceptcd due to his acquisition of knowledge, which lent to him the qualitiess of *agni* and made him full of lusture of knowledge. It has been stated :

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1 चत्वारो वै वर्णाः । ब्राह्मणो राजन्यो वैश्यः शूद्रः, 5.5.4.9, ŚB

2 चत्वारो वै पुरुषा ब्राह्मणो राजन्यो वैश्यः शूद्रः, 4.4.6, MS

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(c) Atha haite manushyadevā ye brāhmaṇāh.[1]

(d) Āgneyo vai brāhmaṇah.[2]

It was prescribed that all the rituals of a *brāhmaṇa* should be performed. A *brāhmaṇa* imbibed the energy of the sun due to his knowledge and therefore, all the ceremonies from his conception onwards, were required to be performed :

(e) Esha ha vai sāntapano agniryad brāhmaṇo yasya garbhādhāna-puṁsavana-sīmantonnayana-jātakarma - nāmakarṇa - nishkramaṇa - annaprāśana-godāna-chūḍākaraṇa - upanayana - āplāvana - agnihotra - vratacharyādīnī kṛitāni bhavanti sa sāntapanah.[3]

A *brāhmaṇa* was considered the best amongst human beings. A *brāhmaṇa* was Veda-personified, the four Vedas were the fundamentals of Aryan society. It is stated in *Śatapatha Brāhmaṇa* that *brahma hi brāhmaṇah*, i.e., Veda is manifest in a brāhmaṇa; whosoever preserved the Veda, had the highest reverence amongst the Aryans. For remembering, teaching and reciting the Vedas, a *brāhmaṇa* enjoys the highest esteem. It is laid down that he should never drink and should not act in a manner which would upset his knowledge. For a *brāhmaṇa* wine was a prohibited drink;

(f) Aśiva iva vā aesha bhaksho yatsurā brāhmaṇasya.[4]

A *kshatriya* and a vaiśya assume gentleness, truthfulness, while they are being ordained in the Vedic literature. They became *brāhmaṇas* during all such periods of life. It is mentioned in the *Aitareya Brāhmaṇa* :

(g) Sa (kshatriyah) ha dīkshamāṇa eva brāhmaṇatāmabhyupaiti.[5]

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1 अथ हैते मनुष्यदेवा ये ब्राह्मणाः, 1.1, Shaḍviṁśa-brāhmaṇa

2 आग्नेयो वै ब्राह्मणः, 2.7.3.1, TB

3 एष ह वै सान्तपनो ऽग्निर्यद् ब्राह्मणो यस्य गर्भाधान-पुंसवन-सीमन्तोन्नयन-जातकर्म-नामकर्ण-निष्क्रमण-अन्नप्राशन-गोदान-चूड़ाकरण-उपनयन-आप्लावन-अग्निहोत्र-व्रतचर्यादीनी कृतानि भवन्ति स सान्तपनः, 2.23, pūrva-bhāga

4 अशिव इव वा ऽएष भक्षो यत्सुरा ब्राह्मणस्य, 12.8.1.5, ŚB

5 स (क्षत्रियः) ह दीक्षमाण एव ब्राह्मणतामभ्युपैति, 7.23, AB

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(h) Tasmādapi (dīkshitam) Rājanyam vā vaiśyam vā brāhmaṇa ityeva brūyād brāhmaṇo hi jāyate yo yajñājjāyate.[1]

A *brāhmaṇa* was considered to be born on account of the performance of *yajñas* ; he who performs a *yajña* became a *brāhmaṇa* himself.

(i) Ya u vai kaścha yajate brāhmṇībhūyevaiva yajate.[2]

It was ordained for a *brāhmaṇa* not to indulge in music and dance. He, however, could recite the Vedas as a song :

(j) Brāhmaṇo naiva gāyenna nṛityet.[3]

A *brāhmaṇa* was expected to possess the same brilliance as the Veda itself :

(k) Tat hyeva brāhmaṇenaishṭavyam yad brahmavarchasī syāditi.[4]

The most intelligent amongst the *brāhmaṇas* were considered to be most powerful. His knowledge itself was a great strength in him. His weapons were his knowledge and politeness, as :

(l) Yo vai brāhmaṇānāmanuchānatamah sa eshām vīryavattamah.[5]

(m) Etāni vai brāhmaṇa āyudhāni yadyajñāyudhāni.[6]

A *brāhmaṇa* always expressed through his mouth, that is his main qualities were sufficient to defeat an eneny and his knowledge was the best weapon. He was always respected due to his qualities :

(n) Tasmād brāhmaṇo mukhena vīryamkaroti mukhato hi sṛishṭah.[7]

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1 तस्मादपि (दीक्षितं) राजन्यं वा वैश्यं वा ब्राह्मण इत्येव ब्रूयाद् ब्राह्मणो हि जायते यो यज्ञाज्जायते, 3.2.1.40, ŚB

2 य उ वै कश्च यजते ब्राह्मणीभूयेवैव यजते, 13.4.1.3, ŚB

3 ब्राह्मणो नैव गायेन्न नृत्येत्, 2.21, GB, pūrva-bhāga

4 तत् ह्येव ब्राह्मणेनैष्टव्यं यद् ब्रह्मवर्चसी स्यादिति, 1.9.3.16, ŚB

5 यो वै ब्राह्मणानामनुचानतमः स एषां वीर्यवत्तमः, 4.6.6.5, ŚB

6 एतानि वै ब्राह्मण आयुधानि यद्यज्ञायुधानि, 7.19, AB

7 तस्माद् ब्राह्मणो मुखेन वीर्यङ्करोति मुखतो हि सृष्टः, 6.1.6, TMB

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KSHATRIYĀS

The existence of the nation depends only on its rulers who invariably were drawn from the *kshatriyas* and were considered as embodiment of strength and personified nation. Weak nations not having many warriors could not safeguard their country. *Kshatriyas* were owners of largest number of cattle. The various brāhmaṇas have all praise for them.

(a) Kshatram rājanyah.[1]

(b) Kshtaram hi rāshṭram.[2]

(c) Tasmādu kshatriyo bhūyishṭham hi paśunāmīshṭe.[3]

The relation between a *brāhmaṇa* and *kshatriya* was considered to be of dependence by a *kshatriya* on a *brāhmaṇa*. In a nation the strength of its army, if well guided by the knowledge of a *brāhmaṇa*, was of immense strength to the nation, and such a nation was considered of strong people. Also, in such nations strong people are always born. It is clearly mentioned that the *kshatriyas* for their guidance should be dependent on *brāhmaṇas*, as :

(d) Tadyatra brāhmaṇah kshatram vaśameti tadrāshṭram smṛiddham tadvīravadāhāsmin vīro jāyate.[4]

Even in the Veda, it is mentioned that the strength of the army and wisdom should work together for the benefit of the people. The adverse criticism of the *brāhmaṇas* as ruling over *kshatriyas* is incorrect. The guidance of *brāhmaṇas* having vast knowledge was helpful to guide the destiny of the nation. Even today, the same principle is observed by all the nations. If the armed strength of the nation is well guided by the rulers, defeat is always a remote possibility. If a king is not guided by wise and intelligent ministers, the number of his enemies

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1 क्षत्रं राजन्यः, 8.6; AB

2 क्षत्रं हि राष्ट्रम्, 7.22, AB

3 तस्मादु क्षत्रियो भूयिष्ठं हि पशूनामीष्टे, 6.7, GB, Uttara-bhāga

4 तद्यत्र ब्राह्मणः क्षत्रं वशमेति तद्राष्ट्रं स्मृद्धं तद्वीरवदाहास्मिन् वीरो जायते, 8.9, AB

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increases and he is always in danger, as mentioned in the *Śatapatha Brāhmaṇa* :

(e) Yo vai rājā brāhmaṇādabalīyānamitrebhyo vai sa baliyānbhavati.[1]

It is also mentioned in the same brāhmaṇa that a *brāhmaṇa* should not be without a *kshatriya* and a *kshatriya* should not be without a *brāhmaṇa*. They should both be dependent on each other. Success is definite for a ruler, who consults a *brāhmaṇa* in his projects and his nation attains prosperity through the guidance of a *brāhmaṇa*. It is also stated that if a *brāhmaṇa* possesses real knowledge, is gentle, polite and without duplicity, he does not need protection of *kshatriyas* as he has no enemies, and even if another person has enmity with him it would be possible for him to defeat or win over such a person merely using polite language. On the other hand. a *kshatriya* is more dependent on a *brāhmaṇa*. It is mentioned :

(f) Tattadavaklṛiptameva. Yad brāhmaṇo arājanyah syādyadyu, rājānam labheta samṛiddham tadetaddha tvevānavaklṛiptam. Yatkshatriyo abrāhmaṇo bhavati yaddha kiṁ cha karmma kurute aprasūtam brahmaṇā mitreṇa na haivāsmai tatsmṛidhyate tasmādu kshatriyeṇa karma karishyamāṇenopasartavya eva brāhmaṇah sam haivāsmai tadbrahmaprasūtam karma ardhyate.[2]

A glaring example of a *kshatriya* ruler having attained immense strength through the continued guidance of his minister, Kauṭalya, who was a brāhmaṇa, is of Chandragupta. The references in the brāhmaṇas are well illustrated by this example.

The weapons of a *kshatriya* are horses, chariots, bows, arrows and his real strength lies in fighting very often :

(g) Etāni kshatrasyāyudhāni yadaśvarathah kavacha ishudhanva.[3]

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1 यो वै राजा ब्राह्मणादबलीयानमित्रेभ्यो वै स बलीयान्भवति, 5.4.4.15, ŚB

2 तत्तदवक्लृप्तमेव । यद् ब्राह्मणो ऽराजन्यः स्याद्यद्यु राजानं लभेत समृद्धं तदेतद्ध त्वेवानवक्लृप्त । यत्क्षत्रियो ऽब्राह्मणो भवति यद्ध किं च कर्म्म कुरुते ऽप्रसूतं ब्रह्मणा मित्रेण न हैवास्मै तत्समृध्यते तस्मादु क्षत्रियेण कर्म करिष्यमाणेनोपसर्तव्य एव ब्राह्मणः संहैवास्मै तद्ब्रह्मप्रसूतं कर्म ऽर्ध्यते, 4.1.4.6, ŚB

3 एतानि क्षत्रस्यायुधानि यदश्वरथः कवच इषुधन्व, 7.19, AB

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(h) Yuddham vai rājanyasya vīrym.[1]

The quality of a ruler primarily is to be of great strength. His thighs should be strong enough to protect the nation. A nation disturbed by bad administration is never able to defeat any other country. A nation whose people quarrel amongst themselves and where the rule of law is absent, such a nation is always defeated by another nation.

(i) Tasmādrājā bāhubalī bhāvukah.[2]

(j) Tasmādrājorubalī bhāvukah.[3]

(k) Nā arājakasya yuddhamasti.[4]

An interesting reference from *Kauśika Sūtra* is regarding the movement of an army for a war when its important part should occupy the front lines, with the king guiding it :

(l) Tadyatha mahārājah purastātsainānīkānī pratyuhyābhayam panthānamanviyāt.[5]

VAIŚYAS

Vaiśyas are sparingly mentioned. In the *Aitareya Brāhmaṇa*, it is stated that the *vaiśyas* form the nation. This is perhaps true as the nation always needs finances and the earnings of a *vaiśya* could be helpful to run the administration :

Rāshṭrāṇi vai viśah.[6]

ŚŪDRAS

In literature, *śūdras* were never praised; but this should not mean that the upper classes were against them. The basic factor is that the determination of the classes of the society never depended on

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1 युद्धं वै राजन्यस्य वीर्यम्, 13.1.5.6, ŚB

2 तस्माद्राजा बाहुबली भावुकः, 13.2.2.5, ŚB

3 तस्माद्राजोरुबली भावुकः, 13.2.2.28, ŚB

4 नाऽराजकस्य युद्धमस्ति, 1.5.9.1, TB

5 तद्यथा महाराजः पुरस्तात्सैनानीकानि प्रत्युह्याभयं पन्थानमन्वियात्, 5 5; Kauśika-sūtra

6 राष्ट्राणि वै विशः, 8.26, AB

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the birth, but on profession only. An important factor to classify was to consider a person as *śūdra* who would not learn, write and read in spite of the best efforts. He, who never desired to prosper and rise in life, was naturally condemned as a *śūdra*. Such people have their living only by means of serving and being dependent on others. Such persons were considered to have been born of the feet of others and by washing their feet could live in this world. It is mentioned :

(m) Tasmātpādāvanejyannāti varddhate patto hi sṛishṭah.[1]

The brāhmaṇas state that a person without knowledge has to lead his life by putting in labour only and therefore, a *śūdra* devoid of knowledge is labour personified :

(n) Tapo vai śūdrah.[2]

(o) Asuryyah śūdrah.[3]

It was no use making efforts for such a person to understand the Veda ; even though possessing the senses, he was more or less a burden on the earth and to have come straight from the cremation ground. Studies were never permitted in a cremation ground. On the same principle, it was never desirable to study before a *śūdra*. A *śūdra* was a person who had belied efforts to understand and grasp knowledge and therefore, it was considered useless to sermon such a person on the Veda :

(p) Padyu ha vā etachchhmaśānam yachchhūdrastasmāchūdrasamīpe nādhyetavyama.[4]

The undelying principles enunciated by the brāhmaṇas were distorted in the mediaeval periods and a *śūdra* was punished for even passing by the side of a person reading the Veda. Throughout the early Vedic literature such an idea is nowhere mentioned. It is a mere disto-

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1 तस्मात्पादावनेज्यन्नाति वर्द्धते पत्तो हि सृष्टः, 6.1.11, TMB

2 तपो वै शूद्रः, 13.6.2.10, ŚB

3 असुर्य्यः शूद्रः, 1.2.6.7, TS

4 पद्यु ह वा एतच्छ्मशानं यच्छूद्रस्तस्माच्छूद्रसमीपे नाध्येतव्यम्, this reading is from a brāhmaṇa quoted in the commentary by Śaṁkara on Vedānta-sūtra, 1.3.38.

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rtion by the later writers. A *śūdra* being devoid of knowledge never had the right to perform *yajñas* and it is stated :

(q) Tasmāchchhūdro yajñe anavaklṛiptah.[1]

It has already been emphasised that the determination of the class of a person depended on his qualifications. It was merit that had always determined it. The tradition, however, developed that a *brāhmaṇa* always made efforts for his son to become a *brāhmaṇa* and a *kshatriya* made his son an expert in the war-fare. This was considered convenient and expedient and therefore, successive dynasties of *brāhmaṇas* had produced *brāhmaṇas* only. It was possible for a non *brāhmaṇa* to become *brāhmaṇa* by acquiring exceptional knowledge by putting in special efforts. Similarly, a *brāhmaṇa* without knowledge was discarded as a *brāhmaṇa*.

A non-brāhmaṇa had once attained the position of a great *ṛishi* to whom even the hymns of *aponaptra devatā* were later revealed. He was Kavasha Ailusha, son of a *śūdra* lady. He had been ordained to the knowledge of the Vedas and was taking part in a *yajña* alongwith other *ṛishis*. When a *ṛishi* came to know of the fact, he was not allowed to participate. He retired to the forest extremely thirsty and a *sūkta* was revealed to him. *Rishis*, who earlier had disassociated him, now, specially invited him to participate in their *yajña*. It is mentioned :

Ṛishayo vai Sarasvatyām sattamāsata te Kavashamailūsham somādanayana dāsyāh putrah kitavo abrāhmaṇah katham no madhye dīkshishṭeti.....Sa bahirdhanvodūḍhaha pipāsayā vitta etadaponaptṛīyamapaśyat, pra devatrā brāhmaṇa gāturetu, iti.[2]

Brāhmaṇas and *kshatriyas*, normally, never had any pride as it was considered to be the sole cause of their down fall.

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1 तस्माच्छूद्रो यज्ञे ऽनवक्लृप्तः, 7.1.1.6, TS

2 ऋषयो वै सरस्वत्यां सत्तमासत ते कवषमैलूषं सोमादनयन दास्याः पुत्रः कितवो ऽब्राह्मणः कथं नो मध्ये दीक्षिष्टेति।.....स बहिर्धन्वोदूढ़ह पिपासया वित्त एतदपोनप्त्रीयमपश्यत् प्र देवत्रा ब्राह्मणे गातुरेतु, इति, 2.19, AB

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CHAPTER THIRTEEN

THE ĀRAṆYAKAS

Āraṇyakas are the concluding portion of the brāhmaṇas, just as *Upanishads* are the concluding portion of the āraṇyakas. The very name itself suggests that these narrate the intricacies of *yajñas* discussed while residing in the *araṇya* or forest. These were propounded by the *ṛishis* who resided in the forests and dilated upon the secrets of the *yajñas* as described in the āraṇyakas. Sāyaṇa has the definition āraṇyavratarūpam brāhmaṇam. He, in his introduction to his commentary on the *Aitareya Brāhmaṇa* writes[1] :

> Aitareyabrāhmaṇe asti kāṇḍamāraṇyakābhidham,
> Araṇya eva pāṭhyatvādāraṇyakamitīryate. 5.
> Satraprakarṇe anuktiraraṇyādhyayanāya hi,
> mahāvratasya tasyātra hautram karma vivichyate. 8.

i. e., the *Aitareya Brāhmaṇa* has a separate *kāṇḍa* of its āraṇyaka. Its name was due to its being taught in the forests. This has been explained in these chapters which were only studied in the forests. The *hautra karma* of the *mahāvrata* is only discussed here.

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1 ऐतरेयब्राह्मणेऽस्ति काण्डमारण्यकाभिधम् । अरण्य एव पाठ्यत्वादारण्यकमितीर्यते ॥5॥
सत्रप्रकरणेऽनुक्तिररण्याध्ययनाय हि । महाव्रतस्य तस्यात्र हौत्रं कर्म विविच्यते ॥8॥

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Sureśvara writes that being studied in the forests, these were titled as āraṇyakas :

Āraṇyādhyayanāch chaitadāraṇyakamiti.[1]

It is mentioned in the *Śānti Parva* of the *Mahābhārata :*

Navanītam yathā dadhno malayāchchandanam yathā;
Āraṇyakam cha vedebhya oshadhibhyo amṛtam yathā.[2]

Like the number of brāhmaṇas related to *saṁhitās,* the number of āraṇyakas was also once very large. These have almost all been lost. Very few are available. The *yajñas* and *mahāvratas* required to be performed by the old people, who had renounced their family life, were all detailed in these works. The meanings of the *yajñas* is explained in these works. The actions of life and acquisition of knowledge are both co-related in these works. These works form the basis of the *rahasya* or secrets discussed in the *Upanishads*; therefore, another name of the āraṇyakas was *rahasya,* as well This name is mentioned in the *Gopatha Brāhmaṇa*[3] and *Manu Smṛiti.*[4] Maskarī explains the same meaning of this word.[5] According to *Vāsishṭha Dharma Sūtra,* the penance for a wayward lady is mentioned in these works :

(d) Tasyā bharturabhichāra uktam prāyaśchittam rahasyeshu.[6]

At times, references from āraṇyakas were quoted as from brāhmaṇas as these formed their part. The *Bṛihad Āraṇyaka* is evidently a part of the *Śatapatha Brāhmaṇa.* Similarly, *Jaiminīya Āraṇyaka* is a portion of *Jaiminīya Brāhmaṇa.*

Most of the available *Upanishads* are a part of the āraṇyakas, like; *Aitareyopanishad* is a part of the *Aitareya–āraṇyaka, Kaushītaki Upanishad* is a part of the *Śāṁkhāyana–āraṇyaka* and *Taittirīyopanishad* is a part of the *Taittirīyāraṇyaka,* etc.

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1 अरण्याध्ययनाच्चैतदारण्यकमिति verse 9, Sambandha–vārttika.

2 नवनीतं यथा दध्नो मलयाच्चन्दनं यथा ।
आरण्यकं च वेदेभ्य ओषधिभ्योऽमृतं यथा ॥ 331.3, Poona ed.

3 2.10, Pūrva–bhāga 4 2.140 5 See above p. 125

6 तस्या भर्तुरभिचार उक्तं प्रायश्चित्तं रहस्येषु, 4.4

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ĀRAṆYAKAS of ṚIGVEDA

1 Aitareya Āraṇyaka[1]

Aitareya Āraṇyaka has only five *āraṇyakas*. The first *āraṇyaka* has five, the second seven, the third two, the fourth one and the fifth three chapters, i. e., in all eighteen chapters. Each chapter is further divided into *khaṇḍas*.

The first *āraṇyaka* discusses the *mahāvratas* or fundamental duties and vows and the *sāmana-stotras* to be sung on a particular day. In the *Aitareya Brāhmaṇa*, *gavāmayana* or ceremony of the day is mentioned. It includes *mahāvratas*, as well. The *mantras* to be recited in the morning, the afternoon and the evening related to them are mentioned in this *āraṇyaka*. The language and style of the *āraṇyaka* is similar to that of the brāhmaṇa.

The second āraṇyaka has two divisions. Chapters 1-3 explain the meaning of *uktha*. i.e., the verses to be recited from the sub-division and chaptars 4-6 are the *Upanishad* portion.

The third *āraṇyaka* refers to the divisions of the *saṁhitā*, as :

Athāto nirbhujapravādāh. Pṛithivyāyatanam nirbhujam divyāyatanam pratṛiṇṇamantarikshāyatanamubhayamantareṇa.[2]

The pronunciations of the undivided *saṁhitā* are described. The abode of the original *saṁhitā* is on the earth. The *Pada-pāṭha* or the arrangement of each word separately in its original form is related to the heavenly regions. The middle regions are related to *krama-pāṭha* i. e., arrangement of words both as connected and unconnected with the following and the preceding words. In the third *āraṇyaka*, divisions

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1 (a) Aitareya Āraṇyaka, Sāyaṇa's commentary, edited by Rajendra Lal Mitra, Asiatic Society of Bengal, Calcutta, 1876.
(b) Aitareya Āraṇyaka, edited by Baba Śāstri Phaḍake. Anandasrama Poona, 1898.
(c) Aitareya Āraṇyaka, edited by A. B. Keith, Oxford, 1909.

2 अथातो निर्मुजप्रवादाः । पृथिव्यायतनं निर्मुजं दिव्यायतनं प्रतृण्णमन्तरिक्षायतनमुभयमन्तरेण, 3.1.3

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of vowels and other consonants are narrated. This āraṇyaka mentions a large number of *ṛishis*.

The fourth *āraṇyaka* has a collection of *mahānāmnī ṛichās*. These *ṛichās* are available in the *Naigeya* recension of the *Sāma-veda*, as well.

The fifth *āraṇyaka* is mainly devoted to the *nishkaivalya śāstra*. This is recited during the afternoon ceremony of the *mahāvrata*. The language of the particular *āraṇyaka* is similar to that of *sūtras*.

Mahidāsa Aitareya, who had compiled and expounded the *Aitareya Brāhmaṇa*, had also expounded first three āraṇyakas of the *Aitareya Āraṇyaka*. The foruth *āraṇyaka* was expounded by Āśvalāyana. In his introduction to the *Sāmaveda*, Sāyaṇa writes that the fourth *āraṇyaka* was compiled by Āśvalāyana. Similarly, Shaḍguru-śishya in his introduction to *Rik-Sarvānukramaṇī-vṛitti* writes :

> Śaunakīyam cha daśakam tachchhiśyasya tṛikam tathā.
> Dvādaśādhyāyakam sūtram chatushkagṛihyameva cha.
> Chaturthāraṇyakam cheti hyāśvalāyanasūtrakam.[1]

i. e., Śaunaka had written ten works related to the *Rig-veda* and his disciple Āśvalāyana had written three works which are *Śrauta Sūtra* of 12 chapters, *Gṛihya Sūtra* of 4 chapters and the third is a *āraṇyaka*. He makes a similar reference in his commentary, as well.

The fifth āraṇyaka was compiled by Śaunaka. In his commentary on the *Aitareya Āraṇyaka*, Sāyaṇa writes :

> Ata eva panchame Śaunakenodāhṛītā.
> Tāścha pañchame Śaunakena śākhāntaramāśritya paṭhitāh.[2]

i. e., Śaunaka refers in the fifth *āraṇyaka*. It appears that according to Sāyaṇa, the fifth *āraṇyaka* was compiled by Śaunaka. Keith in his introduction to the *Aitareya Āraṇyaka*, writes, "As might be expected,

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1 शौनकीयं च दशकं तच्छिष्यस्य त्रिकं तथा ।
द्वादशाध्यायकं सूत्रं चतुष्कगृह्यमेव च ॥
चतुर्थारण्यकं चेति ह्याश्वलायनसूत्रकम् ।

2 अत एव पञ्चमे शौनकेनोदाहृतः । ताश्च पञ्चमे शौनकेन शाखान्तरमाश्रित्य पठिताः, 1.4.1

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they (the verbal coincidences between the *Aitareya Brāhmaṇa* and the *Āraṇyaka*) are constant and show unmistakably the connection of the two wroks." Again he writes on page 1 of his introduction, "but it (the use of additional Mss.) establishes the fact that the tradition as to the text seems unbroken."

2 Kaushītaki Āraṇyaka

Kaushītaki Brāhmaṇa is separately available. Similarly, *Kaushītaki Āraṇyaka* was also once available.[1]

3 Śāṁkhāyana Āraṇyaka[2]

Śāṁkhāyana Āraṇyaka has fifteen chapters. The first chapter has 8, second 18, third 7, fourth 15, fifth 8, sixth 20, seventh 23, eighth 11, ninth to twelfth 8 each, thirteenth 1, fourteenth 2 and fifteenth 1 *khaṇḍas* i. e., in all 137 *khaṇḍas*.

In almost all respects, *Śāṁkhāyana Āraṇyaka* is much similar to the *Aitareya Āraṇyaka*. The method and forms of the *mahāvratas* narrated in the *Aitareya Āraṇyaka*, have also been narrated in this *Āraṇyaka*. Its first two chapters in some of the manuscripts are a portion of the brāhmaṇa of this name. Uśīnara, Matsya, Kurūpāñchāla Kāśī-videha and other countries are mentioned in it. *Kaushītaki Upanishad* begins with this third chapter and the sixth chapter has only four chapters of this *Upaniśhad*.

The genealogy mentioned at the end of this *āraṇyaka* reads : Guṇākhyāchchāṁkhāyanādasmābhirdhītam,[3] i. e., this knowledge is

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1 Compare Webers view.

2 (a) Śāṁkhāyana Āraṇyaka, Chapters 1-2, ed. by Dr. Walter Friedlunder, Berlin, 1900
(b) Śāṁkhāyana Āraṇyaka, Chapters 7-15, ed. by A. B. Keith, 1909
(c) Śāṁkhāyana Āraṇyaka, ed. by Śridhara Śāstri Pāṭhaka, Anandaśrama, Poona, 1922.

3 गुणाख्याच्छांखायनादस्माभिरधीतम् ।

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learnt from Guṇākhya Śāṁkhāyana. It appears that the phrase *asmābhi* used here refers to many disciples of Guṇākhya Śāṁkhāyana. These disciples had composed this āraṇyaka, having learnt it from their teacher. It could also mean that the first chapters were propounded by Śāṁkhāyana and the last chapter added by his disciples.

ĀRAṆYAKAS of YAJURVEDA

1 Bṛihadāraṇyaka (Mādhyandina)[1]

Bṛihadāraṇyaka has six chapters. The first has 6, second 5, third 9, fourth 5, fifth 15, and the sixth chapter has 4 brāhmaṇas ; in all it has 44 sub-brāhmaṇas. These sub-brāhmaṇas have further been divided into *khaṇḍas* and *kaṇḍikās*. The fifth and sixth chapters have been referred to as interpolated by some authors. Besides, the six chapters, this āraṇyaka had two more chapters treated once as a portion of this āraṇyaka. These chaptars mention the performance of *yajñas*. Śaṁkara and other authors have not commented on these chapters as these deal with the performance of *yajñas* only. These two chapters were separated from the *āraṇyaka* which has, therefore, at present, only six chapters.

This *āraṇyaka* is a portion of *Śatapatha Brāhmaṇa* of Mādhyandina recension. It begins with 10.6.4 of the *Śatapatha Brāhmaṇa*. The portion of the brāhmaṇa following it is not a portion of the āraṇyaka but has to be carefully sifted.

Except for a few variants in its readings, this *āraṇyaka* is almost similar to the *āraṇyaka* of the *Kāṇva* recension. The special features, of the *Bṛihad–āraṇyaka* of the *Kāṇva* recension, apply to this *āraṇyaka*, as well. This *āraṇyaka* was compiled alongwith the *Śatapatha Brāhmaṇa* of the *Mādhyandina* recension.

2 Bṛihad Āraṇyaka (Kāṇva recension)[2]

Bṛihad Āraṇyaka is composed of six brāhmaṇas or chapters. The first and second chapters have 6 each, the third has 9, fourth has 6, the

1 Brahadaranjakopanishad in der Madhjamdina Recension, ed. by Otto Whitling, St. Petersberg, 1889.

2 Many editions of it are available.

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fifth has 15 and the sixth has 5 brāhmaṇas. The complete āraṇyaka has 47 brāhmaṇas. These sub-brāhmaṇas are further divided into *khaṇḍas* or *kaṇḍikās*. Its chapters are similar to the chapters of the āraṇyaka of the *Mādhyandina* recension. This āraṇyaka is also named as a *Upanishad*. Besides, an allegorical description of the intricacies of *yajñas*, the main subject matter of it relates to the soul, the nature and connected divine subjects and is, therefore, named as an *Upanishad*. Yājñavalkya is the main character of this āraṇyaka, with whom king Janaka of Videha joins in the religious discourses. A *saṁnyāsī* is referred to in this āraṇyaka, as;

(a) Etameva viditvā munirbhavati. Etameva pravrājino lokamichchhantah pravrajanti etaddha sma vai tatpūrve vidvānsah prajāma na kāmayante kim prajayā karishyāmo yeshām no ayamātmā ayam loka iti te ha sma putraishaṇāyāścha vittaishaṇāyāścha lokaishaṇāyāscha vyutthāyātha bhikshācharyam charanti.[1]

i. e., on understanding the soul, it is possible for a person to become a *mnni*, Desiring to attain immortality in the *loka* of *brahma*, persons become *saṁnyāsī*. The earlier sages had similar views and did not have the desire for off-spring. When the goal is to understand the soul and attain that *loka* of *brahma*, they never had the desire for progeny. Discarding the desire for a son, riches and worldly prosperity, these persons depend only on alms.

This *upanishad* is widely popular and the exalted image of great religious ladies like Gārgī and Maitreyī is narrated in it. Their religious discourses explain the creation of the universe, the omnipotence of the Almighty, the soul and the cycle of birth and death, in a simple and lucid manner. No nation, no country, no culture and none in this age of science has been able to produce such great lovers of truth who had complete knowledge of the self, the soul and the Almighy as are mentioned in this āraṇyaka. They had brought great glory to India and the nation of Āryas

1 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति एतद्ध एम वै तत्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्मा ऽयं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति, 4.4.22

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It is evident from a study of the *Śatapatha Brāhmaṇa* that this āraṇyaka was compiled alongwith the brāhmaṇa. The āraṇyaka forms a part of the brāhmaṇa, definitely.

3 Taittirīya Āraṇyaka[1]

Taittirīya Āraṇyaka has ten *prapāṭhakas*. The first 2 *prapāṭhakas* are known as *kāṭhaka*.[2] In the commentary by Bhaṭṭa Bhāskara, the total *praśnas* in the *prapāṭhakas* are also mentioned. The tenth *prapāṭhaka* is distorted. Sāyaṇa was, therefore, prompted to consider this *prapāṭhaka* as an interpolation and writes in the beginning of his commentary :

Yathā bṛihadāraṇyake saptamāshṭamādhyāyau khilakāṇḍatvenāchāryair-udāhṛitau, tatheyam nārāyaṇīyā vyākhyā yājñikyupanishadapi khilakāṇḍarūpāllakshaṇopetatvāt.[3]

i. e., the seventh[4] and the eighth chapters in the *Bṛihad Āraṇyaka* are accepted as interpolations by the authors; this *Yājñika Upanishad* explaining Nārāyaṇa in *Nārāyaṇa Upanishad* is also an interpolation, on account of its similar qualities.

The first *prapāṭhaka* has 32, the second 20, the third 21, the fourth 42, the fifth to seven 12 each, the eighth 9 and the ninth has 10 *anuvākas*; their total number is 170.

According to Bhaṭṭa Bhāskara, the tenth *prapāṭhaka* has 64 *anuvākas*. The tenth *prapāṭhaka* is not only an interpolation, but the number of its *anuvākas* is also not correctly known. Sāyaṇa in his commentary on this *prapāṭhaka* writes :

Tatra draviḍānām chatuhshashṭha–anuvākapāṭhah; Āndhrāṇāmaśītyanuvāhapāṭhah. Karṇāṭakeshu keshānchichchatuh saptatipāṭhah. Apareshām navāśī–

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1 (a) Taittirīyāraṇyaka, Sāyaṇa's commentary, ed. by Rajendra Lal Mitra, ASB, 1872, Calcutta
(b) Taittirīyāraṇyaka, Sāyaṇa's commentary, Vols 1–2, 1897, 1898.
(c) Taittirīyāraṇyaka, Bhaṭṭa Bhāskaras commentary 3 Vols, prapāṭhaka, 1-8, 1902

2 See above p. 28,

3 यथा वृहदारण्यके सप्तमाष्टमाध्यायौ खिलकाण्डत्वेनाचार्यैरुदाहृतौ, तथेयं नारायणीया व्याख्या याज्ञिक्युपनिषदपि खिलकाण्डरूपाल्लक्षणोपेतत्वात् ।

4 Chapters five and six.

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tipāṭhah. Tatra vayam pāṭhāntarāṇi yathāsambhavam sūchayanto aśītipāṭham[1] prādhānyena vyākhyāsyāmah.[2]

i. e., in the *Nārāyaṇa Upanishad* or the tenth *prapāṭhaka* of *Taittirīya Āraṇyaka*, the manuscripts from Drāviḍa have 64, *anuvākas*, the Āndhra manuscripts have 80 anuvākas and some of the manuscripts from Karṇāṭaka have 74 *anuvākas* and others have 89 *anuvākas*. Under the circumstances, on a close comparative study of the different readings, he explains mainly the 80 *anuvākas* available in the manuscripts from Āndhra.

Śaṁkara in his *Vedānta Sūtra* refers to 80 *anuvākas*.[3] The variant readings are possibly due to sub-recensions. The commentary of Kūra Nārāyaṇa Muni on *Taittirīya Āraṇyaka* needs closer study for this tenth *prapāṭhaka*. The interpolations by the later authors have completely distorted this portion. Sāyaṇa has mentioned only the variant readings and it has not been possible for him to sift the original material.

The *Taittirīya Upanishad* has a portion of this āraṇyaka and begins with the seventh *prapāṭhaka* and ends with the ninth *prapāṭhaka*. Many important derivations are mentioned in this āraṇyaka, as :

Kaśyapah paśyako bhavati. Yatsarvam paripaśyatīti saukshmyāt.[3]

i. e., Kaśyapa, which becomes paśyaka, refers to one who perceives the great Almighty ; and is able to see him even in his very minute form. Vyāsa and Vaiśampāyana are mentioned in this āraṇyaka, as :

Sa hovācha vyāsalı pārāśaryah Iti Vaiśampāyanah.[5]

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1 This reading is from the edition by Rajendra Lal Mitra, which has Sāyaṇa's Commentary on 64 anuvakas only ; this reading is available in the edition from Anandasrama

2 तत्र द्रविडानां चतुःषष्ठ्यनुवाकपाठः। आन्ध्राणामशीत्यनुवाकपाठः। कर्णाटकेषु केषाञ्चिच्चतुः सप्तति पाठः। अपरेषां नवाशीतिपाठः। तत्र वयं पाठान्तराणि यथासम्भवं सूचयन्तो अशीतिपाठं प्राधान्येन व्याख्यास्यामः।

3 3.3.24

4 कश्यपः पश्यको भवति। यत्सर्वं परिपश्यतीति सौक्ष्म्यात्, 1.8.8

5 स होवाच व्यासः पाराशर्यः। 1.7.2, इति वैशम्पायनः, 1.9.2

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i. e., Vyāsa, son of Parāśara spoke thus. This is the opinion of Vaiśampāyana.

The famous *Subrahmaṇyā-ṛichā* is mentioned in this āraṇyaka.[1] A description of hell is also mentioned in it.[2] Four types of waters are mentioned in it :

Chatvāri vā apām rūpāṇi. Megho vidyut. Stanayitnurvṛishṭih.[3]

i. e., these are cloud, lightening, thunder and rain.

Six other types of waters mentioned in it are rain water, well water, lake water, waters flowing from rivers etc. water from a pitcher and spring water :

Varshyāh, kūpyāh, sthāvarāh, vahantīh, sambhāryāh and palvalyāh.

Another hymn refers to a unique type of chariot having 1000 spokes, many wheels and fitted with 1000 horses. Does this refer to the chariot of Sun ; if not, it must have been a strange chariot, as :

Ratham-sahasrabandhuram. Puruśchakram sahasrāśvam.[4]

The sacred thread or *yajñopavīta* is found mentioned for the first time in this āraṇyaka. It is stated that a *yajña* performed by a person wearing the sacred thread was well recognised and a brāhmaṇa reciting the Vedas while wearing the sacred thread performs actually a yajña :

Prasṛito ha vai yajñopavītino yajñah.....Yat kiṁ cha brāhmaṇo yajñopavītyadhīte yajata eva tat.[5]

Bauddha *bhikshus* were designated as *śramaṇas* in this āraṇyaka ; the same word refers to a person who performs penance.[6]

Taittirīya Āraṇyaka is the most useful āraṇyaka as it explains many hymns.

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1 1.12.3 2 1.20.1

3 चत्वारि वा अपां रूपाणि । मेघो विद्युत् । स्तनयित्नुर्वृष्टिः, 1.24.1

4 रथं सहस्रबन्धुरं । पुरुश्चक्रं सहस्राश्वम्, 1.31.1

5 प्रसृतो ह वै यज्ञोपवीतिनो यज्ञः ।.....यत्किञ्चं ब्राह्मणो यज्ञोपवीत्यधीते यजत एव तत्, 2.1.1

6 2.7.1

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Maitrāyaṇīya Āraṇyaka or Bṛihad Āraṇyaka of Charaka Recension

Maitrāyaṇīya Āraṇyaka[1] has seven *prapāṭhakas* consisting of 4 of the first, 7 of the second, 5 of the third, 6 of the fourth, 2 of the fifth, 38 of the sixth and 11 *khaṇḍas* of the seventh *prapāṭhaka*. The total *khaṇḍas* are 73. This āraṇyaka is more famous as *Maitreyī Upanishad*. The number of its *prapāṭhakas* differ in the printed editions. The edition published from Ānandāśrama has seven, the edition from Nirṇaya Sāgara has five, the edition by Schroeder has three and the edition called *Sāmānya Vedānta Upanishad* has four *prapāṭhakas*. All these editions begin with the second *khaṇḍa* of the first *prapāṭhaka* of the edition printed from Ānandāśrama. The edition by Schroeder differs from the other three editions. The arrangement of *khaṇḍas* differs in each. In one of the manuscripts, it is written at the end :

Iti saptama prapāṭhaka iti charkashākhovata bṛihadāraṇya upanīshata susamāpta. Śubham bhavatu.....Sake 1687 māhe phālguṇa.....[2]

This reading is mostly corrupt. The readings in original manuscripts do not seem to have been so incorrect. This manuscript was obtained from the house of a brāhmaṇa belonging to the *Maitrāyaṇī* recension. It could be concluded that *Maitreya Upanishad* of the *Charaka* recension having seven *prapāṭhakas* is the *Bṛihad Āraṇyaka*. *Maitreyī* is a sub division of the *Charakas*. *Kaṭha-saṁhitā* belongs to the *Charaka* recension. *Maitrāyaṇī Āraṇyaka* of the *Charaka* recension is called *Bṛihad Āraṇyaka*. *Maitreyī Upanishad* is a portion of this *āraṇyaka*. Its proper sequence, due to the distorted condition of the manuscript, could not be arranged, so far.

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1 (a) Upanishidām Samuchchaya, with Dīpikā by Rāma Tīrtha, pp. 345-475 Anandāśrama, Poona
(b) Maitrāyaṇī-upanishad, pp. 159–165, Nirṇaya Sāgara, Bombay
(c) Maitreyī–upanishad, pp. 108–136, Minor Upanishadas, F. O. Schroeder
(d) Sāmānya Vedānta Upanishad, pp. 338-415, Adyar, Madras

2 इति सप्तम प्रपाठक इति चर्कषाखोवत बृहदारण्य ऽपनीषत सुसमाप्त। शुभं भवतु ॥ सके 1687 माहे फाल्गुण... ।

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Sudarśanāchārya quotes readings from the fifth *prapāṭhaka* of the *Maitreyi Upanishad* and the seventh *khaṇḍa* of the seventh *prapāṭhaka* is quoted as *Maitreyi Brāhmaṇa*.[1] Some of its portions appear to be much later interpolations. Names of a large number of *Chakravarti* rulers are mentioned in it, as :

Atha kimetairvā pare anye mahādhanurdharāśchakravartinah kechit Sudyumna - Bhūridyumna - Indradyumna - Kuvalayāśva - Yauvanāśva - Vadhryaśva - Aśvapati - Śaśabindu - Hariśchandra - Ambarīsha - Nanaktu - Saryāti- Yayāti - Anaraṇi - Akshasena - ādayah. Atha Marutta - Bharata prabhṛitayo rājānah.....[2]

These rulers were :

1. Sudyumna
2. Bhūridyumna
3. Indradyumna
4. Kuvalayāśva
5. Yauvanāśva
6. Vadhryaśva
7. Aśvapati
8. Śaśabindu
9. Hariśchandra
10. Ambarīsha
11. Nanaktu
12. Saryāti
13. Yayāti
14. Anaraṇi
15. Akshaśena
16. Marutta
17. Bharata

Kautsāyani-stutī begins with the fifth *prapāṭhaka*. The Almighty

1 pp. 408, 1371, 1355, Śruta-prakāśikā

2 अथ किमेतैर्वा परेऽन्ये महाधनुर्धराश्चक्रवर्तिनः केचित् सुद्युम्न-भूरिद्युम्न-इन्द्रद्युम्न-कुवलयाश्व-यौवनाश्व-वध्र्यश्व-अश्वपति - शशबिन्दु - हरिश्चन्द्र - अम्बरीष - ननक्तु-सर्याति-अनरण्ि - अक्षसेन - आदयः । अथ मरुत्त भरत प्रभृतयो राजानः...

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has been called by different names in this *āraṇyaka. Prāṇa, agni* and *paramātmā* are synonyms in this āraṇyaka, as : prāṇo agnih paramātmā.

ĀRAṆYAKA of SĀMAVEDA

Talavakāra Āraṇyaka or Jaiminīya Upanishad Brāhmaṇa

Talavakāra Āraṇyaka has four chapters, which are further subdivided into *anuvākas* and *khaṇḍas*, as follows :

Anuvāka	*Prathamādhyāya*	*Dvitīyādhyāya*	*Tṛitīyādhyāya*	*Chaturthādhyāya*
1 anuvāka	7 khaṇḍas	2 khaṇḍas	5 khaṇḍas	1 khaṇḍas
2 ,,	3 ,,	4 ,,	5 ,,	1 ,,
3 ,,	4 ,,	3 ,,	4 ,,	1 ,,
4 ,,	4 ,,	3 ,,	5 ,,	1 ,,
5 ,,	1 ,,	3 ,,	9 ,,	1 ,,
6 ,,	3 ,,		9 ,,	3 ,,
7 ,,	2 ,,		5 ,,	2 ,,
8 ,,	3 ,,			5 ,,
9 ,,	3 ,,			2 ,,
10 ,,	2 ,,			4 ,,
11 ,,	2 ,,			5 ,,
12 ,,	5 ,,			2 ,,
13 ,,	2 ,,			
14 ,,	4 ,,			
15 ,,	4 ,,			
16 ,,	3 ,,			
17 ,,	3 ,,			
18 ,,	5 ,,			
Total *khaṇḍas*	60 ,,	15 ,,	42 ,,	28 ,,=145

Earlier on page 38, its *khaṇḍa* division has been discussed according to which the *Upanishad Brāhmaṇa* had 154 *khaṇḍas*. The interchange of figures 4 and 5 caused the incorrect totalling of 154 instead of 145.

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The language of this āraṇyaka is similar to that of the brāhmaṇa. The famous *Kena Upanishad* begins with the tenth *anuvāka* of the fourth chapter and is completed in four *khaṇḍas* of the same *anuvāka*. The best explanation of many hymns is available in this āraṇyaka. Many hymns of the *Sāma-veda* are mentioned in it alongwith the names of *āchāryas*. It is certain that the āraṇyaka portion was propounded by Jaimini and Talavakāra, like its brāhmaṇa portion.

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CHAPTER . FOURTEEN

COMPILATION OF ĀRAṆYAKAS

The major portion of the āraṇyakas form part of the brāhmaṇas of similar names. These had been propounded by the same *ṛishis* who had expounded the brāhmaṇas. The fourth and the fifth āraṇyakas of the *Aitareya Āraṇyaka* were composed by Āśvalāyana and Śaunaka. The brāhmaṇas had been compiled during the Mahābhārata period ; the āraṇyakas had also been compiled, simultaneously. The date of Śaunaka and other *ṛishis* is, therefore, of the same period or a little later. Regarding the date of Śaunaka, the view expressed by the western scholars, assigning to him a date from the third century before Christ to the seventh century before Christ is not tenable. Śaunaka and other *āchāryas* have to be assigned a period within two or three generations of the Mahābhārata war. Most of these *āchāryas* especially Śaunaka, Āśvalāyana, Katyāyana, Yāska, Pāṇini, Piṁgala, Vyāḍi and Kautsa were all contemporaries. It was the age, the golden period of vedic literature, handed over to posterity as the cumulative achievement in comprehension of the vast knowledge, revealed originally at the time of the creation of the universe by our great predecessors.

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Śaunaka

Shaḍguru-śishya in his introduction to his *Rik-sarvānukramaṇī Vṛitti* writes about Śaunaka :[1]

Śaunakīyā daśagranthastadā ṛigvedaguptaye,
Ārśyanukramaṇītyādyā chhāndasī daivatī tathā.
Anuvākānukramaṇī sūktānukramaṇī tathā,
Ṛikpādayorvidhāne cha vārhddaivatameva cha.
Prātiśākhyam Śaunakīyam smārte daśamamuchyate.[2]

i. e., Śaunaka had compiled ten works to protect the *Rig-veda* as : *Ārshānukramaṇī, Chhandonukramaṇī, Devatānukramaṇī, Anuvākānukramaṇī, Sūktānukramaṇī, Rig-vidhāna, Pāda-vidhāna Bṛihaddevatā, Prātiśāhhya* and *Śaunaka-smṛiti.*

Macdonell who had edited *Bṛihad–devatā* expresses his doubt about its authorship by Śaunaka and writes, "my conclusion, therefore, is that the writer was not Śaunaka, but a teacher of his school, who was not separated, from him by any great length of time."[3] It is to be asserted, contrarily, that Śaunaka was the author of *Bṛihad–devatā* which was enlarged by a disciple who had succeeded him soon after. In this work, Yāska and his views are quoted in more than twenty places. Yāska on the other hand in his *Anukramaṇī* on the *Taittirīya* recension of *Yajur-veda* refers to Śaunaka, as :

Yajurvedasarvānukramaṇyām—dvādaśinah trayoashṭāksharāścha jagatī jyotiśmatī. Sāpi tṛishṭub iti Śaunakah iti vachanāt.[4]

Similarly, the view point of Yāska expressed in *Nirukta* is discussed in *Bṛihad–devatā*, as :

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1 See pp. 277–285, Vol. I, 2nd ed., Bhāratavarsha kā Bṛihad Itihāsa, Bhagavad Datta

2 शौनकीया दशग्रन्थास्तदा ऋग्वेदगुप्तये । आर्ष्यनुक्रमणीत्याद्या छान्दसी दैवती तथा ॥
अनुवाकानुक्रमणी सूक्तानुक्रमणी तथा । ऋक्पादयोर्विधाने च वार्हद्दैवतमेव च ॥
प्रातिशाख्यं शौनकीयं स्मार्ते दशममुच्यते ।

3 p. 24, Introduction

4 यजुर्वेदसर्वानुक्रमण्याम्—द्वादशिनः त्रयोऽष्टाक्षराश्च जगती ज्योतिष्मती । सापि त्रिष्टुव् इति शौनकः इति वचनात् ।

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Padamekam samādāya dvidhā kṛitvā niruktavān,
Pūrushādah padam yāsko vṛikshe vṛiksha iti tvṛichi.[1]

i. e., the phrase *pūrushādah* in *Rig-veda* 10.27.22 is split into two by Yāska in *Nirukta* 2.6, wherein, he explains it as *purūshānadanāya*. In the following verses of *Bṛihad–devatā* references from the *Nirukta* are borrowed.

Śaunaka refers to Yāska in his *Prātiśākhya* and states that according to him there is no *ṛichā* having quarter stanza in all the ten *maṇḍalas* of *Rig-veda*, as : na dāśatayyekapadā kāchidastīiti vai Yāskah.[2]

Yādava Prakāśa in his commentary on Piṁgala's *Chhandovichiti* writes on *sūtra* 3.7 and refers to the *Prātiśākhya* of Śaunaka, as : Pādajātiyakatvādevaikapadānāmadhyāsavaśād "dāśatayā ekapadā (nāsti) iti Yāska āchāryyah" Yadā adhyāsah :

Vihi svastim sukshitim divo nṛin dvisho aṁahāṁsi duritā tarema tavāvasā tarema. 6.2.11, RV

Vasum sūnum sahaso jātavedasam vipram na jātavedasam. 1.127.1,RV

Ityādayo yamakābhāsāh pādāh. Pūrvasya ṛichah pādā eva. Na pṛithagṛichah. Evamekapadā "api bhadram no api vātaya manah. 10.20.1, RV

Ityekam padam vinā sa tu pṛithageveti Yāsko manyate.[3]

It is definite that either Yāska had preceded Śaunaka or they were well known to each other as contemporaries.

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1 पदमेकं समादाय द्विधा कृत्वा निरुक्तवान् । पुरुपादः पदं यास्को वृक्षे वृक्ष इति त्वृचि ।। 2.11

2 न दाशतय्येकपदा काचिदस्तीति वै यास्कः, sūtra, 993

3 पादजातीयकत्वादेवैकपदानामध्यासवशाद् "दाशतया एकपदा (नास्ति) इति यास्क आचार्य्यः।" यदा अध्यासः—
वीहि स्वस्ति सुक्षिति दिवो नृन् द्विपो अंहांसि दुरिता तरेम तवावसा तरेम । 6.2.11, RV
वसुं सूनुं सहसो जातवेदसं विप्रं न जातवेदसम् । 1.127.1, RV
इत्यादयो यमकाभासाः पादाः । पूर्वस्य ऋचः पादा एव । न पृथगृचः । एवमेकपदा 'अपि भद्रं नो अपि वातय मनः ।' 10.20.1, RV
इत्येकं पदं विना स तु पृथगेवेति यास्को मन्यते ।

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Āśvalāyana

Āśvalāyana was a disciple of Śaunaka as stated by Shaḍguru-śishya ; Śaunakasya tu śishyo abhudbhagavānāśvlāyanah.[1]

Āśvalāyana has been quoted in *Bṛihad-devatā* which was compiled by Śaunaka and his disciple. A *śrauta–sūtra* by Āśvalāyana is quoted in *Nirukta*. Śaunaka and Yāska are contemporaries and it is certain that Āśvalāyana was also their contemporary.

Kātyāyana

Kātyāyana was a disciple of Śaunaka[2] as again stated by Shaḍguru-śishya in his *Rik-sarvānukramaṇī Vṛitti :*

Nanu cha eko hi Śaunakāchāryaśishyo bhagavān Kātyāyanah. Katham bahuvachanam.[3]

The phrase *anukramishyāmah* in plural has to be explained ; as Katyāyana was the only disciple of Śaunaka. He is the same Kātyāyana who had written *Kātyāyana Śrauta-sūtra*, *Upa-grantha-sūtra*, *Vārtika-pāṭha* and many other works. The following reference[4] to him is interpreted by Max Muller, as, "the ślokas of the smṛiti." He further writes in a note, "*bhrājamāna*, is unintelligible, it may be *pārshad*. Max Muller is unable to understand the phrase *bhrājamāna* and states it to be *pārshad*. The verse is simple and has to be interpreted, instead, as 'Kātyāyana was the author of the *smṛiti* as well as all the verses called *bhrāja*.' Katyāyana was the author of the verses called *bhrāja* as stated in the *Paspaśāhnika* of *Mahābhāshya*.

It is evident that Śaunaka, Āśvalāyana, Kātyāyana, Yāska and Pāṇini were all contemporaries.

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1 शौनकस्य तु शिष्योऽभूद्भगवानाश्वलायनः

2 See p. 296-314, Vyākaraṇa Śastra kā Itihāsa, Vol. I, 3rd ed., Yudhishṭhira Mīmāṁsaka

3 ननु च एको हि शौनकाचार्यशिष्यो भगवान् कात्यायनः । कथं बहुवचनम् ॥

4 स्मृतेश्च कर्ता श्लोकानां भ्राजनाम्नां च कारकः

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Yāska

Yāska, the author of *Nirukta* has quoted a *sūtra* each from Pāṇini and Śaunaka, as : parah sannikarshah saṁhitā. Padprakṛitih saṁhitā.[1]

A *sūtra* quoted in the *Nirukta* is from a *Prātiśākhya*. Puṇyarāja in his commentary of *Vākya-Padīya* of Bhartṛihari refers to it as :

Iha cha padaprakṛitih saṁhitā iti prātiśākhyam and tatkatham padaprakṛitih saṁhitā iti prātiśākhyam.[2]

This *sūtra* in the *Prātiśākhya* by Śaunaka reads *saṁhitā padaprakṛitih*.[3] It is apparent that the *sūtra* from Śaunaka, available in the *Rik Prātiśākhya*, is quoted by Yāska by inter-changing the two words of it.[4] The reason being Yāska having earlier quoted a *sūtra* from Pāṇini's *Ashṭādhyāyī* as *parah sannikarshah saṁhitā*.[5] Here, the nominative is in the end and follows the same grammatical principle. Yāska has reconstructed the phrase from Śaunaka, accordingly. It is evident that Yāska is quoting from the aphorisms of Pāṇini and Śaunaka.

A *kalpa* by Yāska is referred to in *Hāralatā*.[6]

Yāska, the author of *Nighaṇṭu* and *Nirukta* had written more works. He had definitely written a work on metrical science. Uvaṭa, in his commentary on the first *sūtra* of *Rik Prātiśākhya*, writes :

Tathā sarvaiśchhandovichityādibhih Piṁgala–Yāska–Saitava–prabhṛitibhiryatsāmānyenoktam lakshaṇam.[7]

---

1 परः सन्निकर्षः संहिता । पद्प्रकृतिः संहिता, 1.17

2 इह च 'पदप्रकृतिः संहिता' इति प्रातिशाख्यम् । तथा—तत्कथं 'पद प्रकृतिः संहिता' इति प्रातिशाख्यम् ।

3 संहिता पद प्रकृतिः, 2.1

4 पदप्रकृतिः संहिता ।

5 परः सन्निकर्षः संहिता ।

6 p. 8

7 तथा सर्वैश्छन्दोविचित्यादिभिः पिङ्गल–यास्क–सैतवप्रभृतिभिर्यत्सामान्येनोक्तं लक्षणं, p.17, lines 16–17, Banaras edition

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It is evident that Yāska and Saitava wrote on metrical science like the work of Piṁgala, known as *Chhando Vichiti,* which at present is available. Piṁgala writes, *Uro bṛihati Yāskasya.*[1] Yāska had accepted *Nyaṁkusāriṇi* as *Uro Bṛihati.* Yāska's work on metrical science was available to Piṁgala.

Pāṇini

Yāska quotes an aphorism from Pāṇini ; as earilier stated not only Pāṇini but his younger brother Piṁgala was also a contemporary of all the above authors.[3]

Piṁgala

Piṁgala or Piṁgala Nāga was the younger brother of Pāṇini. Shaḍguru-śishya refers to Piṁgala in his *Vedārtha Dıpikā,* as :

Tathā cha sutryate hi bhagavatā Piṁgalena Pāṇinyanujena kvachinnavakāśchatvārah. [Piṁgala Chhando-Vıchiti, 3 33] Iti paribhāshā.[3]

i. e., the aphorism, *kvachita*...was by Piṁgala, the younger brother of Pāṇini. This aphorism is referred to in *Chhando Vichiti* by Piṁgala.[4] According to the tradition known to Shaḍguru–śishya, Piṁgala-Nāga, the author of the *sūtra* on mctrical science was the younger brother of Pāṇini. Max Muller and Weber had accepted this view. Was Piṁgala Nāga, the younger brother of the same Pāṇini, who was the author of *Ashṭādhyāyī ?* It is evident, that the elder brother of Piṁgala was the same Pāṇini, even if there were many persons of the same name, and was the author of *Ashṭadhyāyī.*

The following verse, the second of *Paṇinīya-śikshā,* related to the *Rigveda,* settles the point stating that after commenting on the aphorism of Piṁgala, the *Śikshā* which follows closely Pāṇini, is being commented upon :

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1 उरो बृहती यास्कस्य, 3.30

2 See Vol. I, Vyākaraṇa Śāstra kā Itihāsa, 3rd edition, Yudhishṭhira Mīmāsaka

3 तथा च सूत्र्यते हि भगवता पिङ्गलेन पाणिन्यनुजेन क्वचिन्नवकाश्चत्वारः । (पिङ्गलछन्दोविचिति, 3.33) इति परिभाषा, 7.9

4 3.33

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Vyākhyāya Piṁgalāchāryasūtrāṇyādau yathāyatham,
Śikshām tadīyām vyākhyāsye Pāṇinīyānusāriṇīm.[1]

At present two commentaries, one by Halāyuhda and the other by Yādava Prakāśa, are available on the aphorisms on metrical science by Piṁgala. The author of this *Śikshā* accepts it as following Pāṇini and not written by Pāṇini himself. The statement that its author was Piṁgala needs no further scrutiny.

The other *Śiksha* by Pāṇini is related to *Yajur-veda* and has only thirty eight verses. A manuscript of it in the India Office Library has only twenty complete and one incomplete verses.[2]

It has to be accepted that aphorisms of *Pāṇinīya Śikshā* were expressed in verse form by Piṁgala. All the references help us to state that Piṁgala had definite relations with Pāṇini, who was the author of *Ashṭādhyāyī*. It had additions and is now available in sixty verses. The author of *Śikshā Prakāśa* has preserved the tradition. It is further corroborated by Dharaṇī Dhara, a disciple of Mahādeva, who writes in his *Paṁchikā* on the *Śikshā* of *Yajur–veda*, as :

Pāṇinīyamatānusariṇī Śrīpiṁgalāchāryavirachitā Pāṇinīyaśikshā samāptā.[3]

The author of *Śikshā Prakāśa* further corroborates the historical facts stated by Shaḍguru-śishya, as :

Jeshṭhabhrātṛibhirvihito (Jyeshṭha ?) vyākaraṇe anujanustatra bhagavān Piṁgalāchāryastanmatamanubhāvya śikshām vaktum pratijānīte.[4]

i. e., Piṁgala was younger brother of the great grammarian Pāṇini.

Besides the internal evidence, the extrenal evidence also corroborates that Piṁgala had followed Pāṇini. Kielhorn writes about

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1 व्याख्याय पिङ्गला चार्यसूत्राण्यादौ यथायथम् । शिक्षां तदीयां व्याख्यास्ये पाणिनीयानुसारिणीम् ॥

2 No. 544

3 पाणिनीयमतानुसारिणी श्रीपिङ्गलाचार्यविरचिता पाणिनीयशिक्षा समाप्ता, p. 23, line 9

4 जेष्ठ भ्रातृभिर्विहितो (ज्येष्ठ ?) व्याकरणे ऽनुजनुस्तत्र भगवान् पिङ्गलाचार्यस्तन्मतमनुभाव्यं शिक्षां वक्तुं ऽतिजानीते, p, 385, line 6, Śikshā-saṁgraha

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Bhartṛihari, author of *Tripadi* on *Mahā-bhāshya*, as, "in his commentary on the *Mahā-bhāshya*, he (Bhartṛihari) cites.....a verse of the *Pāṇinīya Śikshā* in particular."[1] Piṁgala was well familiar to Patañjali who refers to him as : Piṁgalakāṇvasyachchhātrāh paiṁgalakāṇvāh.[2]

Pāṇini refers to his younger brother in his *Gaṇa Pāṭha* when he mentions Piṁgala [3] and *Chhando Vichiti*.[4] Even if there were a number of works called *Chhando Vichiti*, Paṇini refers to such a work only by his younger brother. Both Pāṇini and Patañjali had known more than one work on metrical science ; the latter writes :

So asau chhandahśāstreshvabhivinīta upalabdhyāvagantumutsahate.[5]

In the *Gaṇa Pāṭha* of Pāṇini another work, *Chhando Vijni*, is mentioned. This reading is an interpolation by later authors.

Pāṇini in his *Gaṇapāṭha* mentions *Chhando-māna*, *Chhando-Bhāshā*, and *Chhando-Vichiti*.[6] In the second *kaṇḍikā* of *Charaṇa-vyūha* by Śaunaka, *Chhando Bhāshā* is also mentioned. Its explanation by Mahidāsa is incorrect.

In the List of Sanskrit Manuscripts,[7] Oxford, a Sanskrit text relating to the metrical scienec of the *Sāma-veda* is mentioned as *Vijinti*,[8] a supplement to *Sāma-veda*. The reading *Vijinti* is incorrect and should have been *Vijini*. A verse in its beginning reads :

Brāhmaṇāttāṁḍinaśchaiva Piṁgalāchcha mahātmanah,
Vidānādukthaśāstrāchcha chhandasām jñānamudhṛitam.[9]

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1 227 B, August 1883, Kielhorn, Indian Antiquary
2 पिङ्गलकाण्वस्यच्छात्राः पैङ्गलकाण्वाः, 1.1.73
3 6.2.95
4 4.8.73
5 सो ऽसौ छन्दःशास्त्रेष्वभिविनीत उपलब्ध्यावगन्तुमुत्सहते, 1.2.32, Mahābhāshya
6 छन्दोमान । छन्दोभाषा । छन्दोविचिति, 4.३.73
7 No. 466, p. 383 B
8 विजिन्ति । सामगानां छन्दः ।
9 ब्राह्मणात्तण्डिनश्चैव पिङ्गलाच्च महात्मनः । निदानादुक्थशास्त्राच्च छन्दसां ज्ञानमुद्धतम् ॥

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i. e., the work called *Vijini* was written subsequent to *Tāṁḍya Brāhmaṇa, Chhandas Śāstra* by Piṁgala, *Nidāna Śāstra* and *Uktha Śāstra*; the last work is an appendix *(Pariśishṭa)* of *Yajur–veda*[1] having been written by Kātyāyana.

It appears, therefore, that Piṁgala being an earlier writer, *Chhando-vijini* by him was written earlier than *Nidāna Śāstra* and *Uktha Śāstra.*

Ashṭādhyāyī by Paṇini and *Chhando Vichiti* by Piṁgala have eight chapters each; Piṁgala had followed his elder brother. He had an extensive knowledge of metrical science. Yādava Prakāśa quotes the following verses at the end of his commentary :

Chhandojñānamidam bhavādbhagavato lebhe surāṇām guruh,
Tasmādduśchyavanastato asuragururmāṇḍavyanāmā tatah.
Māṇḍavyādapi Saitava (vatasta rishiryāskah), statah Piṁgalam,
Tasyedam yaśasā gurorbhūvidhṛitam prāpyāsmadādyaih kramāt. Iti [2]

The genealogical order of successive authors is Bhagavāna Bhava or Śiva, Suraguru or Bṛihaspati, Duśchyavana or Indra, Asuraguru or Śukra, Māṇḍavya, Saitava, Yāska and Piṁgala.

Sakhārāma Dīkshita had written a *Vṛitti* on *Piṁgala-Sūtra* and his father and uncle had written *Vārtika-rāja* and *Bhāshya-rāja* on the same.[3] A verse from *Vārtika-rāja* reads :

Śivagirijā nandi phaṇīndra Bṛihaspati chyavana-śukra Māṇḍavyah,
Saitavah Piṁgala Garuḍapramukhā ādyā jayanti gurucharaṇā.[4]

A genealogical order at the end of another manuscript of *Yādava Prakāśa* was not written by him as his colophon reads : iti

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1 See, khaṇḍa 2, Charaṇa-vyūha

2 छन्दोज्ञानमिदं भवाद्भगवतो लेभे सुराणां गुरुः । तस्माद् दुश्च्यवनस्ततो ऽसुरगुरुर्माण्डव्यनामा ततः ।
माण्डव्यादपि सैतव (वतस्त ऋषिर्यास्कः) स्ततः पिङ्गलम् ।
तस्येदं यशसा गुरोर्भुविधृतं प्राप्यास्मदाद्यैः क्रमात् ॥इति॥
See, No. 795, Vol.I, Descriptive Catalogue, Vedic, Adyar

3 No.791, ibid

4 शिवगिरिजा नन्दि फणीन्द्र बृहस्पति-च्यवन-शुक्र-माण्डव्याः ।
सैतवपिङ्गल गरुडप्रमुखा आद्या जयन्ति गुरुचणा ॥

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bhagavato Yādavaprakāśasya kṛitau...ityādi[1] and precedes the following verses, mentioning the genealogy, which appear to have been added by the copyist, most probably on the basis of some other old manuscript :

Chhandaśśāstramidam purā tṛinayanāllebhe guho nāditah,
Tasmāt prāpa Sanatkumārakamunistasmāt surāṇāṁ guruh.
Tasmāddevapatistatah Phaṇipatih tasmāchcha satpiṁgalah,
Tachchishyairbahubhirmahātmabhiratho mahyām pratishṭhāpitam.[2]

This genealogical order appears to be incorrect. Here, Phaṇipati or Patañjali precedes Piṁgala, but Patañjali had not preceded Piṁgala or immediately succeeded Deva-pati, i.e., Indra. A manuscript on metrical science by Patañjali is available in the Adyar Library. His work on metrical science is available in the first chapter of *Nidāna Grantha*.

The first four authors mentioned in the list above appear to be very old. Māṇḍavya and Saitava are famous. Piṁgala refers to them in the aphorism *sarvatah Saitavasya*.[3]

Yādava Prakaśā quotes the following verses in the seventh chapter:[4]

Saitavasya pathasthsli strī cha pūjitlakshaṇā,
Gantṛivargamimam sadā rakshato vipulāpadah.
Siṁhonnatā Kāśyapasya. 8.
Uddharshiṇī Saitavasya. 9.
Anyatra Rātamāṇḍavyābhyāma. 34

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1 इति भगवतो यादवप्रकाशस्य कृतौ .....इत्यादि ।

2 छन्दश्शास्त्रमिदं पुरा त्रिनयनाल्लेभे गुहो नादितः । तस्मात् प्राप सनत्कुमारकमुनिस्तस्मात् सुराणां गुरुः ॥
तस्माद्देवपतिस्ततः फणिपतिः तस्माच्च सत्पिङ्गलः । तच्छिष्यैर्बहुभिर्महात्मभिरथो मह्यां प्रतिष्ठापितम् ॥

3 सर्वतः सैतवस्य, 7.5

4 सैतवस्य पथस्थली स्त्री च पूजितलक्षणा । गन्तृवर्गमिमं सदा रक्षतो विपुलापदः ॥
सिंहोनन्ता काश्यपस्य. 8
उद्धर्षिणी सैतवस्य. 9
अन्यत्ररातमाण्डव्याभ्याम्. 34

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Kedāra Bhaṭṭa writes in the second chapter of *Vṛitta-Ratnākara* : saitavasyākhileshvapi.

A manuscript on *Chhanda Śāstra* in verses by Saitava was available with Pt. Svarūpa Dāsa of Amritsar who had referred about the same to late Pandit Bhagavad Datta towards the end of September, 1922. The manuscript could not, however, be obtained by the latter.

The work by Māṇḍavya was also in verse. The name *Rāta* mentioned in aphorism 7.34 of Piṁgala above apears to be only the half name of Devarāta or some other similar name etc. who was the teacher of Māṇḍavya. Māṇḍavya had enlarged that work. On the same aphorism Bhaṭṭotpala writes in his *Bṛihat-saṁhiṭā Vivṛitti :*

Ihāsmin chhando lakshaṇe prathamako daṇḍakaśchaṇḍavṛishṭiprayātasañjyah saptaviṁśatyaksharapādo bhavati Piṁgalādināmārchāṇam matena rāja (rāta) māṇḍavyau varjayitvā. Tayo astu mate esha suvarṇākhyah. Tathā cha tāvūchatuh :

Suvarṇaśchaṇḍavegaścha plavo jīmūṭa eva cha,
Balāhako bhujaṁgaścha samudraścheti daṇḍakāh.

Tathā cha pāṭhāntaram :

Arṇo arṇavah plavaśchaiva Jīmūto atha Balāhakah,
Samudraścha bhujaṁgaścha saptaite daṇḍakāh smṛitāh.[1]

As stated above Piṁgala, the younger brother of Pāṇini, had arranged in verse from *Śikshā* aphorisms of Pāṇini. Piṁgala was well known to Śabara, Patañjali and Pāṇini etc.

Piṁgala refers to Yāska in the aphorism *Uro-Bṛihatīti Yāskasya* i. e. Yāska calls *Nyaṁku Sāriṇi* as *Uro-Bṛihiti.*[2]

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1 इहास्मिन् छन्दो लक्षणे प्रथमको दण्डकश्चण्डवृष्टिप्रयातसंज्ञः सप्तविंशत्यक्षरपादो भवति पिङ्गलादीनामाचार्याणां मतेन राज (रात) माण्डव्यौ वर्जयित्वा । तयोस्तु मते एष सुवर्णाख्यः । तथा च तावूचतुः-
सुवर्णश्चण्डवेगश्च प्लवो जीमूत एव च । बलाहको भुजङ्गश्च समुद्रश्चेति दण्डकाः ॥
तथा च पाठान्तरम्—
अर्णो ऽर्णवः प्लवश्चैव जीमूतो ऽथ बलाहकः । समुद्रश्च भुजङ्गश्च सप्तैते दण्डकाः स्मृताः ॥ p. 1248

2 उरो बृहतीति यास्कस्य, 3.30

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If Yāska, the author of *Nirukta* is also the author of the *Chhandas Śāstra*, he had either preceded Piṁgala or was his contemporary. Piṁgala being the younger brother and contemporary of Pāṇini, was also a contemporary of Yāska.

Vyāḍi

Āchārya Vyāḍi was the maternal uncle of Pāṇini. He had a long life and had written on the system of medicine. His work called *Saṁgraha* as stated in the *Mahā-bhāshya* had one lakh verses :

Śobhanā khalu Dākshāyaṇasya saṁgrahasya kritih,
Śobhanā khalu Dākshāyaṇena saṁgrahasya kṛitih.[1]

Vyāḍi was also known as Dākshāyaṇa or Dākshī.[2] Pāṇini, according to *Mahābhāshya*, had belonged to the same family as Dākshāyaṇa, whose work was considered to be auspicious. Kaiyaṭa refers to *Saṁgraha* as of one lakh verses.

Mahābhāshya has another reference for Vyāḍi :

Dravyābhidhānam Vyāḍih. Dravyābhidhānam Vyāḍirāchāryo nyāyyam manyate.[3]

Rājaśekhara in his *Kāvya Mīmāṁsā*, as earlier stated, writes :

Śrūyate cha Pāṭaliputre śāstrakāraparīkshā—

Atropavarshavarshāviha Pāṇini-piṁgalāviha Vyāḍih.
Vararuchi Patañjali iha Parīkshitāh khyātimupajagmuh.[4]

Vararuchi mentioned here is same as Kātyāyana and was elder to Patañjali. Vyāḍi even though younger to Katyāyana was more close to Pāṇini and Piṁgala and being a near relation is referred to by Pāṇini, as : Krauḍi. Laḍi. Vyāḍi. Āpiśali.[5] Vyāḍi.[6]

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1 शोभना खलु दाक्षायणस्य संग्रहस्य कृतिः । शोभना खलु दाक्षायणेन संग्रहस्य कृतिः । 2.3.66
2 pp. 275-291, Vol III, Vyākaraṇa Śāstra kā Itihāsa, Yudhishṭhira Mīmāṁsaka
3 द्रव्याभिधानं व्याडिः । द्रव्याभिधानं व्याडिराचार्यो न्याय्यं मन्यते, 1.2.64
4 See above p.110
5 4.1.80, Gaṇa-pāṭha
6 4.2.138, ibid

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Pāṇini also writes his gotra name as Dākshāyaṇa[1] and refers to his work *Saṁgraha* as : Pada, Krama. Saṁghāta, Vṛitti, Saṁgraha.[2]

Most probably Vyāḍi and Vindhyavāsī, the famous author on *Sāṁkhya*, were one and the same person. In case of such a possibility, he was not a Buddhist.[3]

Vyāḍi had written an exhaustive lexicon, which is not available at present; but references to it are available in other lexicons. Puṇyarāja in his commentary on *Vākyapadīya* by Bhartṛihari quotes three verses of *Saṁgraha* by Vyāḍi.[4] Dākshāyaṇa Vyāḍi, a close relation, of Pāṇini, as stated above, was a contemporary of Śaunaka and other sages. Śaunaka in his *Prātiśākhya* refers to Vyāli, as : *Vyāliśāklyagārgyah.*[5] Vyāḍi also quotes Śaunaka :

Udāttādividhānam tachchhaunakoktam bhavadiha.[6]

Another Vyāḍi who lived much later had nothing to do with this famous Vyāḍi.

Kautsa

Kautsa appears to be a famous name. Authors of this name are common in early literature. One such *ṛishi* of *sūkta*, *Kadā vaso*,[7] of *Rig-veda*, is mentioned in *Bṛihad-devatā*, as :

Kautsah kadā vaso sūktam durmitro nāma nāmatah,
sumitraśchaiva nāma syād guṇārthamitaratpadam.[8]

Another author, having a similar name, is referred to in

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1 4.2.54, ibid

2 पद । क्रम । संघात । वृत्ति । संग्रहः, 4.2.60, ibid

3 See an article by Rama Krishna Kavi, in October 1927 issue of Journal of the Andhra Research Society

4 1.26, Brahma-kāṇḍa

5 व्यालिशाकल्यगार्ग्याः, 13.12

6 उदात्तादिविधानं तच्छौनकोक्तं भवदिह, verse 16, Jaṭāpaṭala

7 कदा वसो, 10.105

8 कौत्सः कदा वसो सूक्तं दुर्मित्रो नाम नामतः । सुमित्रश्चैव नाम स्याद् गुणार्थमितरत्पदम् ॥ 8.17

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Raghu-vaṁśa. He was a disciple of Varatantu.[1] On completing his studies, desiring to make offer to his teacher, he approached the king who had donated all his treasury, while performing the *Viśvajit Yajña :*

> Tamadhvare viśvajiti kshitīśam nihśeshaviśrāṇitakoshajātam,
> upāttavidyo gurudakshiṇārthī kautsah prapede Varatantuśishyah.[2]

Another sage having a similar name is referred to in the *Nirukta*, as : Anarthakam bhavatīti Kautsah.[3]

Patañjali also refers to an author of a similar name in his *Mahā-bhāshya*, as ; Upasedivān Kautsah Pāṇinim.[4] Kautsa referred to by a Yāska in his *Nirukta* was a contemporary of Pāṇini.

The sages mentioned above were all contemporaries of each other. They had succeeded the famous *āchāryas* of the *Mahā-bhārata* period mentioned earlier.

Śaunaka, author of *Prātiśākhya* and *Bṛihad - devatā* is the same person referred to by Pāṇini, as, Śaunakādibhyaśchhandasi.[5] Śaunaka had expounded the Śaunaka recension of *Atharva-veda*.

The date of all these sages who had expounded the various recensions is near about the *Mahā-bhārata* period or a generation or two earlier. Śaunaka and others, who had compiled portions of the *Aitareya Āraṇyaka*, belong to the third or fourth generation after the *Mahā-bhārata* war.

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1 Pāṇini refers to Varatantu in his aphorism : Tittiri-varatantu - khaṇḍiko. khāchchhaṇa, 4.3.102

2 तमध्वरे विश्वजिति क्षितीशं निःशेषविश्राणितकोषजातम् ।
उपात्तविद्यो गुरुदक्षिणार्थी कौत्सः प्रपेदे वरतन्तुशिष्यः ।। 5.1

3 अनर्थकं भवतीति कौत्सः, 1.1.15

4 उपसेदिवान् कौत्सः पाणिनिम्

5 शौनकादिभ्यश्छन्दसि, 4.3.161

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CHAPTER FIFTEEN

THEIR COMMENTATORS

A large number of commentaries on *upanishadas* are available; but the commentators of the *Upanishadas* had not written their *bhāshyas* on complete portions of āraṇyakas, even though the *upaṇishadas* formed a portion of the āraṇyakas; The commentators on the āraṇyakas, whose commentaries are available, are very few.

A. Aitareya Āraṇyaka

1. Shaḍguru-śishya (Saṁvat 1200-1250)

Shaḍguru-śishya, a famous commentator of *Aitareya-Brāhmaṇa*, had also written his commentary called, *Mokshapradā*, on the *Aitareya Āraṇyaka*. Manuscripts of his commentary are, at present, available in the libraries at Trivendrum and Madras.

2. Sāyaṇa (Saṁvat 1372-1444)

A commentary by Sāyaṇa, on the *Aitareya Āraṇyaka*, has already been published. The style is similar to other commentaries by Sāyaṇa.

3. Govinda Svāmī

Govinda Svāmī had written his commentary on the *Aitareya Āraṇyaka*, as well as the *Aitareya Brāhmaṇa*.[1]

1 pp. 180-182 above

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B. Bṛihad Āraṇyaka (Mādhyandina)

1. Bhartṛi Prapañcha

Bhartṛi Prapancha had preceded Śaṁkara. His commentary is referred to by Śaṁkara who is quoted in the commentaries on the *Bṛihad Āraṇyaka* by Ānanda Giri and Ānanda Jñāna. References from his commentary, without acknowledging their authorship, are quoted by Śaṁkara in his commentary on *Bṛihad Āraṇyaka*.

Śaṁkara in the beginning of his commentary refers to it as a concise *vṛitti* on this āraṇyaka, as :

Tasyā iyamalpagranthā vṛittirārabhyate.[1]

Ānanda Giri refers to the commentary by Bhartṛi-prapancha as exhaustive and that of Śaṁkara in comparison as concise but treating the subject with meaningful details. He writes :

Tasyā iti. Bhartṛiprapanchabhāśāyādviśeshāntaramāha. Alpagrantheti.[2]

A manuscript of this commentary, complete or incomplete is so far, not available. However, Hiriyānā has collected and publishad all references to him.[3]

2. Dviveda Gañga

Dviveda Gañga had written, *Mukhyārtha-Prakāśikā*, a commentary on this āraṇyaka. Its summary is added to the *Śatapatha Brāhmaṇa* edited by Weber. A complete manucript of this commentary is available at Hoshiarpur.[4] Justifying the name of the commentary, it comments only on the main *padas* and not the minor ones.

The date of Dviveda Gaṇga is not possible to ascertain in the absence of relevant material.

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1 तस्या इयमल्पग्रन्था वृतिरारभ्यते, 1.1.1

2 तस्या इति । भर्तृप्रपञ्चभाष्याद्विशेषान्तरमाह । अल्पग्रन्थेति, 1.1.1.

3 pp.430–450, Proceedings and Transactions of the Third Oriental Conference, Madras, 1924 ; see also pp. 77-86, Indian Antiquary, April, 1924

4 V.V.R.I., Hoshiarpur

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C. Bṛihad Āraṇyaka (Kāṇva)

Bṛihad Āraṇyaka (Kaṇva) appears to be a more famous āraṇyaka and many important commentaries by famous commentators on it are available. The commentators and the commentaries available are as follows :—

1. Siddhānta Dīpikā.
2. Śāṁkara Bhāshya.
3. Commentary by Ānanda Tīrtha on the bhāshya by Śaṁkara.
4. Commentary by Ānanda Tīrtha.
5. Para-brahma-Prakāśikā commentary by Raghūttama.
6. Commentary by Vyāsa Tīrtha.
7. Dīpikā.
8. Dīpika by Gañgādhara or Gañgādharendra.
9. Mitāksharā commentary by Nityānanda.
10. Laghu-vṛitti by Mathurānātha.
11. Commentary by Rangarāmānuja.
12. Commentary by Sāyaṇa.
13. Bṛihad–āraṇyakopanishat–khaṇḍārtha by Rāghavendra.
14. Bṛihad–āraṇyakopanishdārtha–saṁgraha by Rāghavendra.
15. Bṛihaḍ–āraṇyaka–vishaya–nirṇaya.
16. Bṛihad–āraṇyaka–viveka.
17. Commentary by Vijñānabhikshu.
18. Dīpikā by Nārāyaṇa.

Besides the *bhāshyas* and commentaries, following *vartikas* were also written on it :

1 Vārttika form of Śaṁkara–bhāshya by Sureśvara.
2 Śāstra-Prakāśikā by Ānandatīrtha.
3 Nyāya-kalpalatikā by Ānanda Pūrṇa.
4 Bṛihad-āraṇyaka-vārttika-sāra.

If efforts are made a few more *bhāshyas* could be traced.

Āchārya Śaṁkara

Āchārya Śaṁkara is the best and the famous commentator on this āraṇyaka. The age of Śaṁkara is, so far, a controversial issue. Tailanga considers his age to be either fifth or sixth century. T. S. Narayana Sastri in his *Age of Śaṁkara* mentions his date as fifth

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century before Vikrama, i.e., about 2500 years earlier. Svāmī Dayānanda Sarasvatī in the eleventh chapter of *Satyārtha Prakāśa* writes that Ādi Śaṁkarāchārya, author of *Bhāshya Trayī* had existed about 2200 years earlier. This date is well known to Indian authors. European and some of the Indian scholars of the present day, place Śaṁkara towards the end of eighth or the beginning of the ninth century. The following material is helpful to determine the date of Śaṁkara.

Date of Śaṁkara

1. Itsing (651-52 A.D.),[1] the Chinese traveller, who visited India, writes, that "this was followed by the works of Bhartṛi Hari.....This scholar was famous all over the country and his special qualities were well known in all the eight directions..... He had died forty years earlier." Kumārila Bhaṭṭa in his *Tantra-vārtika* quotes a verse from *Vākyapadīya* by Bhartṛi Hari as : *tathā choktam–tatvāvabodhah śabdānām nāsti vyākaraṇādṛite.*[2]

This verse is from *Vākyapadīya.* Kumārila Bhaṭṭa had lived therefore, posterior to the visit of Itsing. He may be assigned a date about 680 A.D.

2. Viśvarūpa, Sureśvara and Maṇḍana are the names of one and the same author, as accepted by a majority of scholars. Viśvarūpa quotes a verse from Kumārila Bhaṭṭa in his commentary called *Bāla-kṛīdā* :

Tathā hi—Śākhānām viprakīrṇatvāt purushāṇām pramādatah.
Nānāprakaraṇasthatvāt smṛitimūlam na gṛihyate.[3]

This verse is available in *Tantra-Vārtika.*[4] Viśvarūpa also quotes another verse from *Śloka-vārtika*[5] of Kumārila, as :

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1 pp. 273-275, Itsing ki Bhārata Yātra, translated by Sant Ram. Prayag, 1925

2 तथा चोक्तम्–तत्त्वावबोधः शब्दानां नास्ति व्याकरणादृते, 1.13

3 तथा हि—शाखानां विप्रकीर्णत्वात् पुरुषाणां प्रमादतः ।
नानाप्रकरणस्थत्वात् स्मृतिमूलं न गृह्यते ॥ p. 14

4 p.76, CSS edition

5 p.4, Śloka vārtika, CSS

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Tathā chāha—Sarvasyaiva hi śāstrasya karmaṇo vāpi kasyachita.
Yāvat prayojanam noktam tāvat tatkena gṛihyate.[1]

3. Maṇḍana, known also as Sureśvara, was a disciple of Śaṁkara. Kumārila Bhaṭṭa being quoted by a disciple of Śaṁkara implies that both Śaṁkara and Kumārila were of the same period. This fact is referred to in *Śaṁkara–vijaya.* If Kumārila has to be given a date about 680 A. D., as stated above, the period of Śaṁkara is also about the end of seventh century.

4. Puṇyā Rāja in his commentary on *Vākya - padīya* mentions[2] Vasurāta, Bhartri Hari and Śaśāṁka or Chandra gomi in the following verses;

Mūlabhūtamavāpyātha parvatādāgamam svayam,
Āchāryavasurātena nyāyamārgānvichintya sah. 54.
Praṇīto vidhivachchāyam mama vyākaraṇāgamah,
mayāpi gurunirdishṭādbhāshyānnyāyāviluptaye. 55.
Kāṇḍatrayakrameṇāyam nibandha parikīrtitah. 56.
Śāśāṅkaśishyātśrutvaitadvākyakāṇḍa samāsatah. 59.

Āchārya Chandragomi had propagated the use of *Mahā - bhāshya* during the reign of Abhimanyu I of Kashmir as referred to in *Rājataraṁgiṇī,* as :

Chandrāchāryādibhirlabdhādeśam tasmāttadāgamam,
pravartitam Mahābhāshyam Chandravyākaraṇam kṛitam.[3]

According to Stein. who edited *Rāja Taraṁgiṇī,* the date of Abhimanyun I is fourth or fifth century. Bhartṛi Hari could be assigned, therefore, a date not later than sixth century and the statement as such of Itsing is incorrect. Unless the statement of Itsing is

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1 तथा चाह—सर्वस्यैव हि शास्त्रस्य कर्मणो वापि कस्यचित् ।
यावत् प्रयोजनं नोक्तं तावत् तत्केन गृह्यते ।। p.2,

2 मूलभूतमवाप्याथ पर्वतादागमं स्वयम् । आचार्यवसुरातेन न्यायमार्गान्विचिन्त्य सः ।। 54
प्रणीतो विधिवच्चायं मम व्याकरणागमः । मयापि गुरुनिर्दिष्टाद्भाष्यान्न्यायाविलुप्तये ।। 55
काण्डत्रयक्रमेणायं निबन्धः परिकीर्तितः ।। 56
शशाङ्कशिष्यात् श्रुत्वैतद्वाक्यकाण्ड समासतः ।। 59

3 चन्द्राचार्यादिभिर्लब्धादेशं तस्मात्तदागमम् ।
प्रवर्तितं महाभाष्यं चन्द्रव्याकरणम् कृतम् ।। 1.176,

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corroborated from other sources, the date of Śaṁkara could not be later than sixth century.

Prior to Śaṁkara, many *āchāryas* had written their *bhāshyas* on the *Upanishadas*, as well as on the *Vedānta-sūtras*. The names of all these authors are lost and an extensive search of the lost literature is a desideratum.

D. Taittirīya Āraṇyaka 1. Bhaṭṭa Bhāskaṛa 2. Sāyaṇa

Both Bhaṭṭa Bhāskara and Sāyaṇa had written their *bhāshyas* on *Taittirīya Āraṇyaka*. These *bhāshyas* have already been published.

3. Varadarāja.

Varadarāja, who had written his *bhāshya* on *Taittirīya Āraṇyaka*, is mentioned in the list by Aufrecht, based on the manuscripts available in the south. Varadarāja appears to be from south. His father was Ananta Nārāyaṇa who had written his *vṛitti* or *bhāshya* on many *sūtras* related to *Sāma-veda*. A manuscript of his *bhāshya* on the *Taittirīya Āraṇyaka* is, so far, not available.

Possible, Bhava-svāmī might also have written his *bhāshya* on this āraṇyaka.

E. Maitrāyaṇīya Āraṇyaka. Rāma Tīrtha

Rāma Tīrtha had written his *Dīpikā* on *Maitrāyaṇīya Āraṇyaka* which has already been published. Further details about Rāma Tīrtha are not available.

F. Aufrecht refers to more *bhāshyas* on this āraṇyaka or *upanishad*, as :

1. Bhāshya by Saṁkarāchārya.
2. Dīpikā by Nārāyaṇa.
3. Dīpikā by Prakāśātman.
4. Maitreyopanishadāloka by Vijñāna-bhikshu.

G. Talavakāra Āraṇyaka. Bhavatrāta

Bhavatrāta, who wrote his commentary on *Jaiminīya Brāhmaṇa*, also had written his *bhāshya* on *Taittirīya Āraṇyaka* and *Jāiminīya Śrauta sūtra*. Manuscripts of the same are available at Hoshiarpur which, however, do not throw any light on his date.

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CHAPTER SIXTEEN

MEANING OF THE VEDA

The āraṇyakas, formuatled, discussed, and compiled in the forests and explaining the *rahasya* or secret meaning of the Veda, are equally helpful in understanding the Vedas as the brāhmaṇas. All the āraṇyakas have to be accepted as a commentary on the Vedas. Their language is simple, lucid and comprehensible. One of these āraṇyakas, the *Jaiminīya Āraṇyaka*, as compared to the other āraṇyakas, more clearly explains the hymns. A comprehensible explanation in this āraṇyaka of a few hymns of the *Rig-veda* is as follows :

Tadyathā ha vaī suvarṇe hiraṇyamagnau prāsyamānam kalyāṇataram kalyāṇataram bhavati evameva kalyāṇatareṇa kalyāṇatareṇātmanā sambhavati ya evam veda. 6. Tadetadṛichābhyanūchyate.[1]

Pataṁgamaktamasurasya māyayā hṛidā paśyanti manasā vipaśchitah.
Samudre antah kavayo vichakshate marīchinām padamichchhanti vedhasa iti.[2]

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1 तद्यथाह वै सुवर्णे हिरण्यमग्नौ प्रास्यमान कल्याणतरं कल्याणतरं भवति एवमेव कल्याणतरेण कल्याणतरेणात्मना सम्भवतिय एवं वेद ॥६॥ तदेतदृचाभ्यनूच्यते ॥७॥

2 पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विपश्चितः ।
समुद्रे अन्तः कवयो विचक्षते मरीचीनां पदमिच्छन्ति वेधस इति ॥ 10. 177.1. RV

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Pataṁgamaktamiti. Prāṇo vai pataṁgah. Patanniva hyeshvaṁgeshvti rathamudīkshate. Pataṁga ityāchakshate.[1]

Asurasya māyayeti. Mano vā asuram. Taddhyasushu ramate. Tasyaiva māyayāktah.[2]

Hṛidā paśyanti manasā vipaśchita iti. Hṛidaiva hyete paśyanti yanmanasā vipaśchitah.[3]

Samudra antah kavayo vichakshata iti. Purusho vai samudra evam vida u kavayah. Taimām purushe antarvāch am vichakshate.[4]

Marīchinām padamichchhanti vedhasa iti. Marīchya iva vā etā devatā yadagnirvāyurādityaśchandramāh.[5]

Na ha vā etāsām devatānām padamasti. Padeno ha vai punarmṛityuranveti.[6]

The āraṇyaka explains that the Almighty God is manifest to him who is an extremely pure and untarnished soul, like gold assuming purity being put into fire. The *prāṇa* is like *pataṁga* and the mind is compared to an *asura*. It is enwrapped in its *māyā* or supernatural power, and is known to the learned through their mind and heart. *Purusha* is comapared to an ocean. The learned who are compared to a *kavi* infuse this secret into the heart of a *purusha*. *Agni*, *Vāyu*, *Āditya* and *Chandramā* are possessed of super-natural powers like the *Marīchīs*. These *devatas* have no *padas*, and on account of this fact they do not attain death again and again.

The next hymn of the *Rig-veda* reads :

Pataṁgo vācham manasā bibharti tām gandharvo avadadgarbhe antah.
Tām dyotamānām svaryam manīshāmṛitasya pade kavayo ni pānti.

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1 पतङ्गमक्तमिति । प्राणो वैपतङ्गः । पतन्निव ह्येष्वङ्गेष्वति रथमुदीक्षते । पतङ्ग इत्याक्षते । 3.35.2, JUB

2 असुरस्य माययेति । मनो वा असुरमं । तद्धचसुषु रमते । तस्यैव माययाक्तः । 3.35.3, JUB

3 हृदा पश्यन्ति मनसा विपश्चित इति । हृदैव ह्येते पश्यन्ति यन्मनसा विपश्चितः । 3.35.4, JUB

4 समुद्रे अन्तः कवयो विचक्षत इति । पुरुषो वै समुद्र एवंविद उ कवयः । य इमां पुरुषे ऽन्तर्वाचं विचक्षते । 3.35.5, JUB

5 मरीचीनां पदमिच्छन्ति वेधस इति । मरीच्य इव वा एता देवता यदग्निर्वायुरादित्यश्चन्द्रमाः । 3.35.6, JUB

6 न ह वा एतासां देवतानां पदमस्ति । पदेनो ह वै पुनर्मृत्युरन्वेति । 3.35.7, JUB

7 पतङ्गो वाचम्मनसा बिभर्ति तां गन्धर्वोऽवदद्गर्भे अन्तः ।
तां द्योतमानां स्वर्यम्मनीषामृतस्य पदे कवयो नि पान्ति । 10.177.2, RV

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Its explanation, as given in the āraṇyaka, is as follows :

Pataṁgo vāchām manasā bibhartīti. Prāṇo vai pataṁgah. Sa imām vācham manasā bibharti.[1]

Tām gandharvo avadad garbhe antariti. Prāṇo vai gandharvah purusha u garbhah. Sa imām purushe antarvācham vadati.[2]

Tām dyotamānām svaryammanīshāmiti. Svaryā hyeshā manīshā yad vāk.[3]

Ṛitasya pade kavayo nipatāntīti. Mano vā ṛitamevam vida u kavayah. Om ityetad evāksharam amṛitam. Tena yadṛicham mīmāṁsānte yad yajur yatsāma tadenām nipānti.[4]

The āraṇyaka in its explanation of this hymn of the *Rig-veda* states that prāṇa is *pataṁga*. The *prāṇa* holds the speech in the heart. *Prāṇa* is also compared to *gandharva*. *Purusha* itself is the *garbha* or *aṇḍa* or womb. The *prāṇas* speak that speech inside the *purusha*. Speech is also equated with *svaryā manīshā*. Mind itself is *ṛita* or truth. He who understands this *rahasya* is the only learned people. The only *ṛita* letter is *Om*. When the hymns of *Rig-veda*, *Yajur-veda* and *Śāma-veda* are explained with the meaning of *Om*, the eternal speech is preserved for ever.

Another hymn of the *Rig-veda* reads :

Apaśyam gopāmanīpadyamānamā cha parā cha pathibhiścharantam.
Sa sadhṛīchīh sa vishūchirvasāna ā varīvarti bhuvaneshvantah.[5]

The āraṇyaka explains it as :

Apaśyam gopāmanipadyamānamiti. Prāṇo vai gopāh. Sa hīdam sarvamanipadyamāno gopāyati.[6]

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1 पतङ्गो वाचाम्मनसा विभर्तीति । प्राणो वै पतङ्गः । स इमां वाचं मनसा विभर्ति ॥ 3.36.2, JUB

2 तां गन्धर्वो ऽवदद्गर्भे अन्तरिति । प्राणो वै गन्धर्वः पुरुष उ गर्भः । स इमाम्पुरुषे ऽन्तर्वाचं वदति ॥ 3. 36.3, JUB

3 तां द्योतमानां स्वर्यम्मनीषामिति । स्वर्या ह्येषा मनीषा यद्वाक् ॥ 3.36.4, JUB

4 ऋतस्य पदे कवयो निपान्तीति । मनो वा ऋतमेवंविद उ कवयः । ओमित्येतदेवाक्षरमृतम् । तेन यदृचं मीमांसन्ते यद्यजुर्यत्साम तदेनां निपान्ति ॥ 3.36.5, JUB

5 अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥ 10.177.3, RV

6 अपश्यं गोपामनिपद्यमानमिति । प्राणो वै गोपाः । स हीदं सर्वमनिपद्यमानो गोपायति ॥ 7.37.2, JUB

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Ā cha parā cha pathibhiścharantamiti. Tadye cha ha vā ime prāṇā amı cha raśmaya etairha vā esha etadā cha parā cha pathibhiścharati.[1]

Sa sadhṛīchīh sa vishūchirvasāna iti sadhṛīchīscha hyesha etadvishūchīscha prajā vaste.[2]

Ā varivarti bhuvaneshvantariti. Esha hyevaishu bhuvaneshvantaravarīvarti.[3]

i. e., the *prāṇas* are here equated with *gopa*. These are the *prāṇas* which are the rays or *raśmis*. It follows the path regulated by these. It helps the *prajā* to settle either forward or retrogade. It is omnipresent in the three *lokas*.

The explanations of the Vedas in the other āraṇyakas is not as detailed as in the examples given above from the *Jaminiya Āraṇyaka*. Only the meaning relating to the Supreme spirit or relating to the soul is expressed in the āraṇyakas. At times, if relevant, the meaning of the hymns related to the god, spirits, planets or supernatural agencies is also detailed in the available āraṇyakas.

The help rendered by the āraṇyakas in understanding the meaning of the Vedas is mentioned, in short. Being very close to the *upanishadas* their meaning is better understood on their combined study.

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1 आ च परा च पथिभिश्चरन्तमिति । तद्ये च ह वा इमे प्राणा अमी च रश्मय एतैर्ह वा एष एतदा च परा च पथिभिश्चरति ॥ 7.37.2, JUB

2 स सध्रीची: स विषूचीर्वसान इति सध्रीचीश्च ह्येष एतद्विषूचीश्च प्रजा वस्ते ॥ 7.37.3, JUB

3 आवरीवर्ति भुवनेष्वन्तरिति । एष ह्येवैषु भुवनेष्वन्तरावरीवर्ति ॥ 7.37.4, JUB

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GLOSSARY

Āchārya : a spritual guide ; a teacher who invests the student with sacred thread and instructs him in the Vedas, in the law of sacrifices and religious mysteries.

Adhyāya : a chapter.

Ādhibhautika : belonging to creative beings ; derived from primary elements ; material ; elementery.

Ādhidaivika : relating to or proceeding from gods ; proceeding from the influence of the atmosphere or planets ; proceeding from divine or super natural agencies.

Agni : fire ; sacrificial fire.

Anuśāsana : works relating to administration, discipline.

Ākhyāna : a tale ; story.

Anudātta : accentless ; having the natural general tone, neither high nor low.

Anuvāka : a chapter ; sub-division or section of the Vedas ; the fourth or the eighteenth pariśishṭas of Yajurveda.

Anuvākānukramaṇī : a work, referring to Rig-veda, by Śaunaka.

Antariksha : the intermediate space between heaven and earth ; the middle region ; the atmosphere.

Ānupūrvī : eternal order ; one after the other ; in due order.

Āmnāya : sacred tradition ; sacred texts handed down by repetition ; a Veda or the Vedas.

Āpah : used in plual in feminine gender ; that state of water (?) which helps in the creation of the universe ; to be equated with electrons, protons aud neutrons.

Artha-śāstra : a book treating practical life and polity.

Ashṭaka : consisting of eight parts.

Asura : a spirit ; supreme spirit ; spritual ; divine ; demons in perpetual hostility with the gods ; same as prāṇa.

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Atharvāngirasa : descendants of Atharva and Angirasa ; hymns of Atharva-veda.

Brahmacharya : uumarried state ; contenance ; chastity ; leading the life of an unmarried religious student ; the period of unmarried studentship.

Bhāshya : an explanatory work ; explanation ; commentary.

Brahma : the sacred word-opposite of vak, Veda, sacred text ; a text of mantras.

Bhūta Vidyā : science of warding off evil spirits.

Charaṇa : the sect or sections of persons united in one school.

Chhandas Śāstra : work having sacred text of Vedas as its subject ; relating or belonging to Veda, the metrical science of mantras.

Deśa : region ; province ; country.

Deva : heavenly ; divine ; deity ; heavenly or shining ones ; divine qualities

Dharma Śāstra : works relating to law or justice

Gāthā : song ; verse ; stanza of the epic poetry ; ākhyāna ; the metrical part of a sūtra.

Hiraṇyagarhha : golden foetus ; Prajāpati, so called as born from a golden egg formed out of the seed deposited in the āpah when they were produced as a first creation of the Self Existent.

Iti : in this manner ; ... ; reference to that has been said or thought or lays stress on what precedes in the brāhmaṇas ; it is equivalent to "as you know" ; in quotations the preceding word or the very words which the same person has or might have spoken and placed at the end of the spech ; it serves the purpose of inverted commas.

Indriyas : the five senses, eye, ear, nose, tongue and skin ; power of the senses ; virile power.

Itihāsa : history, account of former events.

Jyotisha : a science of the movements of the heavenly bodies and division of time dependent thereon ; astronomy ; helpful for fixing the days and hours of the Vedic sacrifices.

Kārīri-yajña : a sacrifice in which the shoots of a reed are connected with the fruit of the plant cappara saphlla.

Kāṇḍa : any part or portion ; section ; chapter ; division of work or book ; division or an action of of a sacrificial rite ; a separate department or subject ; e. g., karma-kāṇḍa—the department of the veda treating sacrificial rites.

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Kuntāpa-ṛichās : name of a section of Athareva-veda ; name of certain organs or glands supposed to be in the belly.

Kuntāpa-sūkta : name of a section of Atharava-veda.

Kshatra-vidyā : the knowledge or science possessed by a kshatriya, or a military order ; Dhanur-veda.

Khaṇḍa : a section of a work ; chapter.

Karma : act ; action ; performance ; any religious act or rite.

Kaṇḍikā : a short section ; the shortest sub-division in the arrangement of vedic literature.

Kalpa : practicable ; feasible ; proper, fit ; a correct precept ; law, rule, ordinance prescribed by the Vedas ; one of the six Vedāngas prescribing the rituals and giving rules for ceremonial or sacrifical acts ; a period of time.

Kalpa Sūtra : name of various ceremonial manuals containing short aphoristic rules for the performance of vedic sacrifices.

Laukikas : wordly ; belonging to or occuring in ordinary life : not sacred, opposiite of vedic.

Mantra : vedic hymn ; sacred text ; song of praise ; instrument of thought.

Mātrā : the length af time required to pronounce a short vowel ; measure ; quantity, size ; duration ; number ; degree ; elementary matter.

Mīmāṁsa : name of one of the three divisions of vedic philosophy, divided into Pūrva-mīmāṁsa and Karmamīmāṁsā dealing with the correct interpretation of vedic ritual and text and Uttara-mīmāṁsa ; philosophy of vedānta dealing with the nature of brahma or the universal truth.

Muni : a saint ; sage ; ascetic ; the internal monitor ; a brāhmaṇa of the highest order.

Nakshatra vidyā : knowledge of stars, astronomy.

Nārāśamsī : relating to the praise of a man or woman ; laudatory ; eulogistic ; a tale in honour of man.

Nidāna Sūtra : a work on meters and vedic stomas ; a primary cause ; the original form or essence ; the cause of disease and enquiry into it.

Ṇighaṇṭu : a collection of words ; vocabulary ; glossary; name of a Vedic glossary, explained by Yāska in his Nirukta.

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Paramāṇu : an infinitesimal particle or atom ; matter ; infinite ; minuteness.

Prāchī : eastern direction.

Nirukta : etymological interpretation or explanation of a word ; name of a commentary on the Nighaṇṭu by Yāska.

Prajāpati : same as purusha.

Prāṇa : a breath of life ; vitality ; a vital organ ; five organs of vitality are prāṇa, vāk, chakshu, śrotra, manas ; vigour ; energy ; power ; the name of a kalpa.

Prapāṭhaka : a chapter or special division of a book ; a lecture.

Pratīka : the first part of a verse ; first word.

Pravachana : expounding ; propounment ; exposition ; teaching ; recitation ; system of doctrines, propounded ; treatise ; sacred rites.

Punarmṛtyu : repeated death.

Purāṇa : belonging to ancient and olden times ; ancient ; old ; a thing or event of the past ; history ; a class of works compiled by Vyāsa ; a Karsha or a measure of silver.

Purusha : a primieval man as the sole and original source of universe.

Purusha : a supreme being of the universe ; identified with Brahma ; a man ; male ; human being,

Ṛichā : the collection of ṛik verses ; sacred verse recited in praise of a deity.

Ṛishi : authors or seers of vedic hymns ; personages to whom hymns were revealed ; a singer of sacred system ; a saint or sanctified sage ; an ascetic.

Recension : a branch or school of Vada ; each school adhering to its own traditional texts and interpretation.

Śākhā : same as recension.

Saṁhita : a text treated according to euphonic rules ; especially the continuous texts of the Vedas as formed out of the padas or the separate words by proper phonetic changes according to various schools. The available saṁhitās of the Ṛig-veda, Sāma-veda Yajur-veda or Atharava-veda ; the Vajasneyī saṁhitā belongs to the śukla (white) Yajur-veda ; five saṁhitās of the Kṛishṇa (black) Yajur-veda; and the Taittrīyas known by its anukramani; the saṁhitā of the Kaṭhas, the Kapishthala-kaṭha-saṁhitā and the Maitrāyaṇī saṁhitā

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Saṁskāra : ritual; sanctifying ceremonies.

Saṁskāra work : work relating to rituals.

Saṁvatsara : a year personified; a year of the Vikrama era, starting with 57 B. C.

Sarpa-deva jana-vidyā : knowledge of serpents.

Savanas : the act of pressing out Soma juice thrice a day ; pressed out Soma juice and its libation for Soma festival; any sacrificial rite.

Śruti : Sacred knowledge, orally transmitted by the brāhmaṇas from generation to generation ; sacred eternal sounds or words eternally heard by certain holy sages called ṛishis; the Vedas; differing from smṛiti or what is only remembered and handed down ; mantra portion of Vedas; later extended to upanishads and other vedic works including praśnas ; an aggregate of sounds that which is heard or perceived with the ear.

Śikshā : the science which teaches proper articulation and pronunciation of vedic texts ; one of the sixth vedāñgas ; learning ; study, knowledge.

Śloka : a verse.

Soma : juice ; the juice of the Soma plant ; the Soma plant itself : stalks of which pressed between stone by the priest are sprinkled with water and purified in a strainer, mixed with clarified butter, flour etc. made to ferment and offerd to gods, or drunk by the brāhmaṇas; personified as one of the most important of the vedic gods.

Śrāddha : a ceremony in honour and for the benefit of dead relatives observed at various fixed periods ; an act of reverential homage to a deceased person supposed to supply him with strengthening nutrient.

Sūkta : a vedic hymn ; distinguished from a single verse of a hymn ; song of praise.

Śulba Sūtra : a sūtra work belonging to the Śrauta ritual and containing geometrical collections and attempts at squaring the circle.

Sūtra : a short sentence ; aphoristic rule ; sūtras form manuals of teaching ritual ; philosophy of grammar; the ritualistic sūtras or the Śrauta-sūtras; the Kalpa - sūtras give concise rules for the performance of every kind of sacrifice; a gṛihya sūtra and a dharma-sūtra, mention rules for domestic ceremonies and a conventional customs also called Smārta sūtras as based on smṛiti or tradition ; aphorisms ; original text books as opposite to explanatory works.

Svara : denoting the talk ; accent either high or low in recitation ; the three svaras are udātta, anudātta, and svarita.

Udātta : highly or acutely accented ; the sharp tone.

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Upāṅga : name of a class of sacred writings, secondary portion of science.

Upanishad : a class of philosophical writings attached to the brāhmaṇas ; expounding the sacred meaning of the Veda and regarded as the source of the vedānta and sāṁkhya philosophies ; getting down at the feet of another to learn the sacred knowledge ; setting at rest ignorance by revealing the spirit of supreme knowledge.

Vyākaraṇa : grammar; grammatical analysis.

Vṛitti : a commentary, gloss, explanation, profession, subsistence, livelihood, conduct, course of action.

Vrātya : out-caste ; a man of low caste through non observance of the ten principal rituals; a low caste descended from a śudra and a kshatriya.

Vārttika : explanatory ; containing critical gloss ; annotation ; Kātyāyana's critical annotations to the aphorisms of Pāṇini's grammar.

Yajña : worship ; devotion : prayer ; praise ; act of worship or devotion ; offering oblation ; sacrifice personified ; sacrificial rite.

Yaugika : Having an etymological meaning.

Yoga-rūḍha : a word which has both etymological and conventional meaning e.g , paṁka-ja means occuring in the mud and a lotus flower.

Yuga : an age of the world : the four yugas are kṛita or satya, tretā, dvāpara and kali.

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AB	: Aitareya Brāhmaṇa
ADS	: Āpastamba Dharma-sūtra
AGS	: Āpastamba Gṛihya-sūtra
ASB	: Asiatic Society of Bengal
ASS	: Āpastamba Śrauta-sūtra
BSS	: Baudhāyana Śrauta-sūtra
CH	: Chapter
CH	: Chhāndogya Upanishad
CSS	: Chowkhamba Sanskrit Series, Banaras
CU	: Chhāndogya Upanisnad
EI	: Epigraphia Indica
GB	: Gopatha Brāhmaṇa
GDS	: Gautama Dharma-sūtra
JAOS	: Journal of the American Oriental Society
JB	: Jaiminīya Brāhmaṇa
JSS	: Jaiminīya Śrauta-sūtra
JUB	: Jaminīya Upanishad Brāhmaṇa
KB	: Kaushītaki Brāhmaṇa
KKS	: Kapishṭhala Kaṭha Saṁhitā
KS	: Kāṭhaka Saṁhitā
MB	: Mantra Brāhmāṇa
MS	: Maitrāyaṇī Saṁhitā
MSB	: Mādhyandina Śatapatha Brāhmaṇa
MSS	: Manuscripts
RV	: Ṛigveda
Saṁ	: Saṁvat
ŚB	: Śatapatha Brāhmaṇa
SBE	: Sacred Books of the East
TA	: Taittirīya Āraṇyaka
TB	: Taittirīya Brāhmaṇa
TMB	: Tāṁḍya Mahā-Brāhmaṇa
TS	: Taittirīya Saṁhitā
Vol	: Volume
VS	: Vikrama Saṁvat
VSM	: Vedic Samśodhana Maṇḍala, Poona
VVRI	: Viśveśvarānanda Vedic Research Institute, Hoshiarpur

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TRANSLITERATION : DEVANĀGARĪ to ROMAN

Vowels	Consonants	Consonants
अ=a in rural	क्=k in reck	द्=d
आ=ā in father	ख्=kh	ध्=dh in adhere
इ=i in kill	ग्=g in dog	न्=n in nut
ई=ī in police	घ्=gh in ghost	प्=p in grip
उ=u in put	ङ्=ṇ in sink	फ्=ph in philosophy
ऊ=ū in rude	च्=ch in chant	ब्=b in rub
ऋ=ṛi in merrily	छ्=chh	भ्=bh in abhor
ॠ=rī in marine	ज्=j in jump	म्=m in jam
ए=e in prey	झ्=jh	य्=y in royal
ऐ=ai in aisle	ञ्=ñ in singe	र्=r in year
ओ=o in phone	ट्=ṭ in true	ल्=l in lull
औ=au in Kaushik	ठ्=ṭh in anthill	व्=v in ivy
:=h symbol called visarga	ड्=ḍ in drum	श्=ś in sure
	ढ्=ḍh	ष्=sh in bush
	ण्=ṇ in paramāṇu	स्=s in hiss
	त्=t in Tashkent	ह्=h in hit
	थ्=th in thunder	

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INDEX

Abhimanyu I 311
Abhipratārī 19
Adbhuta Brāhmaṇa 33, 34
Agastya 9, 178
Agni 23, 152, 197
Agnihotra 28
Agnihotra Chandrikā 204
Agni Svāmī 70,71
Agnyādheya 56
Ahīna Brāhmaṇa 38
Aitareya 1, 7, 14, 16
Aitareya Āraṇyaka 43, 125, 126, 184, 187, 280-283, 293, 306, 307
Aitareya Brāhmaṇa 5, 9, 15, 17-19, 32, 43, 45, 49-51, 120, 129, 133, 156, 174, 178, 179, 182-184, 187, 235, 240, 241, 244, 272, 276, 279, 281, 283, 307.
Aitareya Upanishad 280
Ājigarta 262
Akshasena 290
Alaṁkāra sudhā-nidhi 185-187
Allahabad 267
Alvar 199, 203
Amā Brāhmaṇa 56
Amara 3
Amara Kośa 198
Ambarīsha 290
Ananta 3
Anantāchārya 191
Ananta Bhaṭṭa 54
Aṇḍāra 193
Aṅga 27
Aṅgajid 121
Āṅgirasaveda 143
Anubhramochchhedana 1
Anu Brāhmaṇa 11, 12
Anukramaṇī 40
Anu-pravachana 13
Anuśākhā 12
Anuśāsana Parva 8
Anuvāka 41
Anuvākānukramaṇī 294
Aparārka 58
Appollonius 238
Arthaśāstra 122
Aravinda 182
Aruṇa 29, 79
Aruṇa-ketuka 29
Asiatic Society of Bengal 190
Aśītibhadra Brāhmaṇa 56
Aśva Brāhmaṇa 51
Aśvapati 290
Aśvi 257
Ashṭakas 28
Ashṭa Brāhmaṇa 203
Ashṭādhyāyī 7, 11, 13, 14, 24, 52, 56, 80, 148, 171, 180, 298, 299, 301
Asmāti 73
Asura-guru 301
Asya Vāmīya Sūkta 55, 196
Atharvāṅgirasa 118
Atharva Veda 8, 133, 140, 143, 146, 152, 177, 187, 201, 306
Audumbara Brāhmaṇa, 6
Aufrecht T. 11, 156, 185
Aukheya Brāhmaṇa 62, 63
Avanti 188, 189
Ayāsya 175
Ayodhyā kāṇḍa 132
Ādi Parva 116, 132
Āditya Darśana 50
Ādityāyana 25
Āgneya 41
Āhnika Prakāśa 8
Āhūraka 64
Āhvaraka Brāhmaṇa 64
Ākhu 221, 228
Ākhyāna 120
Āṅgirasāyana 25
Ānanda Chandra 5
Ānanda Girī 308
Ānanda Jñāna 308
Ānandapura 189, 190
Ānanda Tīrtha 48, 68, 309
Ānartta 12, 47
Āpastamba 80, 137, 199
Āpastamba Dharma Sūtra 263
Āpastamba Gṛihya Sūtra 47, 198
Āpastamba Paribhāshā Sūtra 2, 148
Āpastamba Śrauta Sūtra 45, 49, 58, 65, 67, 129, 199
Āpastambha Śrauta Vṛittī 193
Āpiśalī 304
Āraṇyaka 36, 52, 56
Ārshādhyāya 138
Ārshānukramaṇī 30, 146,294
Ārsheya Brāhmaṇa 12, 36, 38, 41, 176, 202
Āruṇeya 79
Āruṇeya Brāhmaṇa 79
Āruṇi 146, 147
Āryabhaṭṭīya 198
Āryans 255, 263, 267, 271, 285

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Āśvalāyana 19, 51, 78, 282, 293, 296
Āśvalāyana Brāhmaṇa 51, 182
Āśvalāyana Gṛihya Pārijāta 19, 182
Āśvalāyana Gṛihya Sūtra 10, 17, 130, 182, 184
Āśyalāyana Śrauta Sūtra 129,133, 134, 182, 184, 204
Āśvamedhika Parva 133
Āshāḍa Bhāllaveya 66, 67
Ātharvaṇa 8, 41
Ātharavaṇa Charaṇa-vyūha 41, 56
Ātmānanda 55, 196
Āyurveda 45, 119, 136

Bahvṛicha 48, 49, 51
Bahvṛicha Brāhmaṇa 48, 49
Bahvṛicha Gṛihya Sūtra 51
Bahvṛicha Sūtra 50
Baroda 60, 185, 191
Basu Śriśa Chandra 7
Baudhāyana 137, 185, 186
Baudhāyana Brāhmaṇa 66
Baudhāyana Dharma Sūtra 4, 9, 66, 125
Baudhāyana Dharma Vivaraṇa 181
Baudhāyana Gṛihya Sūtra 10, 74, 136, 138
Baudhāyana Kārikā 192
Baudhāyana Pitṛi Medha Sūtra 10
Baudhāyana Prayoga Sāra 192
Baudhāyana Śrauta Sūtra 15, 45, 60, 65, 193
Baudhāyana Śrauta Sūtra Vivaraṇa 193
Baudhāyana Śulba Sūtra 10
Bābhravya 51
Bādarāyaṇa 115
Bāhlīka 116, 117
Bāla Kṛīḍā 10, 54, 59, 60, 122, 257, 259, 262, 310
Bārhaspatya Arthaśāstra 122
Bārth 168
Bengal 27, 200
Bhagavad Datta 3, 8, 10. 57, 154
Bhaṇḍārakara 4
Bhaṇḍarakara R. G 10
Bharata 31, 290
Bharata Svāmī 202
Bhartṛihari 297, 305, 310, 311
Bhartri Prapañcha 308
Bhatnagar, K. N. 12
Bhaṭṭāchārya 181
Bhaṭṭa Bhāskara 11-13, 28, 125, 128, 172, 175, 183, 191-194, 196-202, 286, 312
Bhaṭṭa Bhāskara Miśra 194, 196
Bhaṭṭa Jayanta 57
Bhaṭṭotpala 303
Bhava 301
Bhavadāsa 203
Bhavānī Śamkara 10
Bhava Svāmī 123, 191-193, 312
Bhavatrāta 17, 46
Bhavatrāta Bhāshya 203
Bhāgavat 51
Bhāguri 15
Bhāllavi 7, 9, 14, 31, 66, 68, 259
Bhāradvāja 185, 186
Bhāvañā Purushottama-nāṭaka 193
Bhāshika Sūtra 31, 54, 63, 68
Bhāshika Svara 25
Bhāshya-rāja 301
Bhāshya Trayī 310
Bhāsa 120
Bhāskara 194
Bhūridyumna 290
Bikaner 190
Brahma 1-3, 42, 139, 140, 172, 214, 215, 240
Brahmacharya 20
Brahmāṇḍa Purāṇa 3, 233,
Brahma Sūtra 48, 62, 79
Brāhmaṇas 1-13
Brāhmaṇa-grantha 120
Brāhmaṇoddhārakośa 4
Brāhmana Sarvasva 200
Bṛihad Āraṇyaka 280, 284, 286, 289, 308, 309
Bṛihadāraṇyaka (Kāṇva) 27
Bṛihadāraṇyaka Upanishad 11, 27, 61, 66, 114, 116, 309
Bṛihadāraṇyaka Vārttika Sāra 309
Bṛihadāraṇyaka Viveka 309
Bṛihaddevatā 45, 168, 169, 294, 295, 305, 306
Bṛihaspati 5, 115, 229
Bṛihat Saṁhitā 267
Bṛihat Saṁhitā Vivṛitti 303
Budha-charita 127
Buḍila Āśvatāraśvi 19
Bukka I 1, 184, 185
Bulila Āśvatāraśvi, 18
Burnell A. C. 29, 36, 37 40, 196, 198, 202

Caland, W. 10, 15, 23, 30 39, 49, 56, 191
Calcutta 190, 200
Champa-rāja 186
Chandanapur 202

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Chandragomi 311
Chandragupta 275
Charakas 55, 56, 64
Charaka-Brāhmaṇa 52
Charaka Recension 289
Charaka Saṁhitā 45
Charaṇa 48, 56
Charaṇa-Vyūha 19,20,27, 29, 32, 56, 63, 65, 147
Chārāyaṇīya Saṁhitā 138
Chāturhotra 28
Chinna-Svāmī 9
Chyavana 76
Chhanda 37
Chhandah-Śāstra 304
Chhando-Bhāshā 300
Chhando-māna 300
Chhandonukramaṇī 294
Chhando-vichaya 36
Chhandovichiti 295,298, 300,301
Chhando-Vijini 300
Chhandovijinti 35
Chhāgaleya Brāhmaṇa 65
Chhāgali 65
Chhāndogya Brāhmaṇa 34
Chhāndogya mantra-bhāshya 201
Chhāndogyopanishad 16, 19, 30, 34, 113, 116, 120

D.A.V. College Lahore 183
Dayānand Sarasvatī 1, 2, 124, 136, 149, 159, 168, 173, 310
Darśapūrna-māsa-prakāśa 2
Dākshāyaṇa 304
Dākshāyaṇa Vyāḍī 305
Dākshī, 304
Dāmuka 200
Daivam 180
Daivata Brāhmaṇa 35, 202
Devaṇa Bhaṭṭa 80
Devapāla 57, 125
Devapati 302
Davāpi 116
Devarāja 52, 57, 195-197
Devasvāmī 123
Devatā 238
Devatādhyāya Brāhmaṇa 35, 36
Devatānukramaṇī 294
Devatrāta 123, 204, 303
Deva-Vidyā 206
Dhanurveda 136
Dhanvin 78 200
Dharma 10
Dharmachandra 200
Dharmakīrti 64
Dharma-śāstra 119
Dharaṇī Dhara 299
Dhātru-vṛitti 185, 187
Dhaumya Āyoda 79
Dhūrta Svāmī 123, 148, 199
Dīpikā 309, 312
Drāhyāyaṇa-śrauta sūtra 67, 70, 78, 200
Dṛishadvatī 31
Dūhuh 9
Durbrāhmaṇa 199
Durgāchārya 53, 57, 64, 125
Dūrohaṇa Brāhmaṇa 5
Duśchyavana 301
Dvādaśāha Brāhmaṇa 38
Dvāpara Yuga 30, 34
Dvijarāja Bhaṭṭa 37, 203
Dvivedagaṅga 114, 308

Ekāgnikāṇḍa Bhāshya 198
Ekāha Brāhmaṇa 38
Eggeling, J 22, 24
Epigraphia Indica 8

Fuehrer 10

Gāastra, D. 43, 156
Gālava Brāhmaṇa 51, 52
Gamow, G. 226
Gaṇapāṭha 7, 22, 35, 300
Gaṇapati Śāstrī 10
Gaṅgādatta 3
Gaṇgādhara 309
Gaṅgādharendra 304, 309
Gārgī 257, 285
Gāthā 8
Gauivīta Brāhmaṇa 5, 6
Gautama 79, 135, 181
Gautama Dharma Sūtra 9, 48, 61
Gāyatrī 39, 41, 42
Geldner 166
Ghāte 168
Gobhila Gṛihya Karma Prakāśikā 8
Gobhila Gṛihya Sūtra 34
Godā 19
Godāvarī 19
Gomedha 4
Gopāla Kārikā 192, 193
Gopatha Brāhmaṇa 9, 41, 43, 124, 126, 140, 145, 174, 241, 242, 267, 280
Gopi Chand Authāsānika 15
Gopinātha Bhaṭṭa 78, 136
Gotama-rāhu-gaṇas 247
Govinda 183
Govinda Svāmī 9, 137, 180, 181, 307
Graheshṭi 56
Greek 231
Griffith, T. 159, 164
Gṛihya 10
Gṛihya-ratna 48
Guha, A. K. 115
Guha Svāmī 188
Gujarat 27, 32, 43, 189, 190
Gulabrai Vajheśamkara 19 22
Guṇākhya Śāṁkhāyana 21, 284
Guṇavishṇu 200-202

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Halāyudha 200, 201, 299
Hansaraj 4
Haradatta 198
Haradatta Miśra 148
Hāralatā 297
Hāridravika 63, 67
Hāridravika Brāhmaṇa 63
Haridruma 64
Harihara II 182, 184, 185
Hariśchandra 290
Hari Svāmī 188, 190, 199
Hārīta 132, 182
Hārīta Gotra 8
Haviryajña 187
Hemādri 182
Himalayas 270
Hiriyaṇā 308
Hopkins, W. 32
Hoshiarpur 183, 308
Hoyśala 202

India Office Library 299
Indra 42, 229, 301, 302
Indradyumna 290
Indradyumna Bhāllaverya 67
Īshāṇa 42
Īśāvāsyopanishad 190
Itarā 16
Itihāsa 8, 118, 119, 131, 143
Itsing 311

Jābāla 61
Jābāla Brāhmaṇa 60
Jābāla-gṛihya-sūtra 62
Jābāla Śruti 61
Jābālopanishad 62, 116
Jaimini 39, 40, 78, 115,136, 203, 292
Jaiminīya Āraṇyaka 280, 313, 316
Jaimini–Ārsheya Brāhmaṇa 40
Jaiminīya Brāhmaṇa 37, 39, 40, 63, 78, 79, 147, 203, 213, 215, 216, 225, 229, 233-237, 266,280
Jaiminīya Upanishad Brāhmaṇa 16, 17, 37, 41,46, 66, 67, 291
Jaiminīya Śrauta Bhāshya 203
Jaiminiya Śrauta Śūtra 46, 142
Janaka 80, 114, 247, 285
Jayāditya 7, 11, 14, 17, 47, 56, 64, 65, 67
Jayanta Svāmī 182
Jayapāla Sharma 202
Jaya Svāmī 182, 199
Jha Gañgānātha 113
Jñāna yajña 194
Jñāna yajña Bhāshya 197
Jyotsnā 78

Kādambarī, 4
Kahola Kaushītakī 21
Kālabavi 9, 68, 69
Kālādarśa 187
Kalāpa 44, 117
Kali 183, 188
Kali-yuga 34
Kalpa 42, 56,68
Kalpa Brāhmaṇa 11
Kalpa Sūtra 12, 15, 128, 136, 206
Kāma Sūtra 51
Kampaṇa 184, 186
Kampa-rāja 185
Kāñchipuram 185
Kāne, P. V. 192
Kānīna, 27
Kanīyāṁsa Stoma 30
Kankati Brāhmaṇa 65
Kānkatah 65
Kāṇva 28, 116
Kāṇva Brāhmaṇa 23
Kāṇva Saṁhitā 128
Kapardī 2
Kapiladeva Śastri 7
Kapishṭhala Kaṭha Saṁhitā 56, 228, 236, 238
Karadvisha 31
Karka 123, 199
Karma Brāhmaṇa 11
Karṇātaka 40, 287
Karṇika Gomī 64,
Kārīri Yajña 266
Kashmir 56
Kāśī 147, 164
Kāśikā 7, 11, 14, 47, 64, 80, 198
Kāśī-videha 283
Kaśyapa 203, 287
Kāśyapa Bhaṭṭ Bhāskara Miśra 202
Kaṭha 55, 56, 182
Kaṭha Brāhmaṇa 58
Kaṭha Gṛihya 50, 57
Kaṭha Śruti 58
Kaṭha Śrutyupanishat 57
Kaṭha-Upanishad 206
Kāṭhaka 8, 44, 49, 52
Kāṭhaka Brāhmaṇa 55, 57 258
Kāthaka Gṛihya Sūtra 10, 59, 133
Kāṭhaka Saṁhiā 52, 57-59, 116, 130, 148,158, 177, 178, 214, 268
Kāthaka Saṁkalana 56
Kāṭhaka Śruti 59
Kātyāyana 9, 15, 16, 25, 36, 67, 128, 129, 146, 173, 177, 191, 293, 296, 301, 304
Kauśāmbī 267
Kaushītakī 18, 19, 22, 31, 45, 49
Kaushītaki Brāhmaṇa 19, 21, 22, 144, 174, 187, 270, 283
Kaushītaki Gṛihya Sūtra 17

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Kaushītakī Upanishad 116, 280
Kauśika Bhaṭṭa Bhāskara 193, 202
Kauśika Brāhmaṇa 147
Kauśika Gotra 199
Kauśika Sūtra 276
Kauṭalya 275
Kauthuma 32, 34, 36, 39, 41, 201
Kauthumī 34
Kautsa 293, 309, 306
Kautsavya 152
Kautsāyanī Stuti 290
Kavasha Ailūsha 278
Kavi Bhoganātha 185, 186
Kavīndrāchārya 190
Kedāra Bhaṭṭa 303
Keith, A. B. 18, 19, 43, 282
Kena Upanishad 38, 292
Keśava Svāmī 192, 193
Khādira-grihya-sūtra 78
Khaṇḍika Audbhāri 63
Khāṇḍikeya 62, 63
Khāṇḍikeya Brāhmaṇa 62
Kharva 34
Kielhorn, F. 13, 15, 299
Kosala 32
Krama 305
Krauḍāh 65
Krauḍī 304
Kṛishṇā 19
Krishṇa Dvaipāyana Vyāsa 7, 15, 40, 115
Kṛishṇa Miśra 191
Kṛittikā 117
Kṛitya Kalpa taru 199
Kuhu 34
Kullūka 136
Kulu 42
Kumārila Bhaṭṭa 12, 31, 50, 123, 149, 159, 181, 182, 310, 311
Kuntāpa-ṛichā 133
Kūra Nārāyaṇa Muni 287
Kuru-pāñchāla 283
Kushītaka dynasty 20
Kutūhala-vṛitti 193
Kuvalayāśva 290
Kuvera Vaiśravaṇa 26

Lāḍi 304
Laghu vṛitti 309
Lahore 52, 64, 202
Lakshmaṇaśāstri 8
Lakshmaṇasena 201
Lakshmīdhara 132
Lāngali 66, 67
Latin 211
Lāṭyāyana Gṛihya Sūtra 15, 70
Leyden 174
Lindener 20, 156
Lokesh Chandra 3
Loka 42

Macdonell 9, 45, 154, 155 162, 164, 168, 171, 172, 184, 294
Madana Pārijāta 48, 62
Mādhava 12, 113, 136, 180, 186, 195
Mādhavāchārya 193
Madhuka 45
Mādhyandina 212, 284, 285
Madras 181, 182, 307
Mahābhārata 4, 8, 24, 56, 115-119, 121, 126, 132, 149, 150, 167, 172, 190, 204, 210, 214, 217, 224, 280, 293, 306
Mahābhāshya 15, 22, 33, 47, 50, 52, 63-65, 67, 79, 80. 127-129, 135, 140, 141, 296, 300, 304, 306, 311
Mahā-Brāhmaṇa 30, 38
Mahādeva 46, 299
Mahādeva Śāstrī Varke 46
Mahaitareya-Brāhmaṇa 17
Mahā Kaushītaka 12, 21
Mahārāshṭra 19. 184
Mahārṇava 19-21, 27, 29, 197
Mahāśāla Satya Kāma Jābāla 60
Mahāśāṁkhāyana Brāhmaṇa 22
Mahāsvāmī 54
Mahāvastu 145
Mahā Vrata Brāhmaṇa 38
Mahīdāsa 15-19, 113, 114, 147, 282
Mahīdhara 190
Maitrāyaṇī 52 53
Maitrāyaṇīya Āraṇyaka 289, 312
Maitrāyaṇī Brāhmaṇa 59, 60
Maitrāyaṇī Saṁhitā 60, 63, 161, 213, 214, 224, 225, 238, 248, 250, 266
Maitrāyaṇī Śruti 60
Maitreyī 80, 285
Maitreyī Brāhmaṇa 290
Maitryupanishad 52
Malabar 40
Malamāsa 182
Mānava 254
Maṇḍala Brāhmaṇa 191
Maṇḍana 193, 310, 311
Māṇḍavya 301, 302
Māṇḍukeya 48
Mantra 1, 2, 42
Mantra Brāhmaṇa 34, 199, 200, 201
Mantrārshādhyāya 138
Mantrārtha Dīpikā 200
Mantropanishad 55
Manusmṛiti 59, 113, 116, 124-127, 132, 136, 149, 181, 232, 280
Marcha Kaṭha 56
Martin Haug 16, 156
Maruta 290
Maskarī 9, 48. 58, 59, 61, 62, 125, 181, 280

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Mathuranātha 309
Matsya purāṇa 283
Muṇḍakopanishad 120, 166
Māyaṇa 185, 186
Māyā Veda 143
Max Muller 113, 159, 164, 166, 193, 296, 298
Medhātithi 58, 113, 123-125, 132, 181
Medinī-Kośa 3
Mekhalā 56
Mīmāṁsā 33
Mīmāṁsā Darśana 12, 49
Mīmāṁsā Sūtra 148
Mīmāṁsaka, Yudhishṭhira 12
Mitāksharā 187, 309
Mithilā 31, 200
Mitra 229
Mitra Rajendra Lal 9, 113, 190
Mitra Vinda 247
Mokshapradā 307
Mukhopādhyāya, Soma Nath 3
Mukhyārtha Prakāśikā 308
Mukunda 183
Mysore 200, 202

Nachiketā 28
Nāgadeva Bhaṭṭa 191
Nāga Svāmī 188, 189
Naimishāraṇya 51
Namī Sāvya 32
Namuchi 217
Nanaktu 290
Nārada 115
Nārada Śikśā 31, 64, 68
Nārada Smṛiti-bhāshya 193
Nārada stotra 184
Nārāśaṁsī 8
Narasiṁha Varmā 196
Nārāyaṇa 133, 192, 202, 203, 286, 309
Nārāyaṇāchārya 200
Nārāyaṇendra Sarasvatī 191
Nārāyaṇa Upanishad 286, 287
Narmadā 29, 270
Nāsik 60
Nidāna Grantha 302
Nidāna Śāstra 301
Nidāna-sūtra 10, 12 45, 66-69
Nighaṇṭu 52, 57, 151, 152, 154, 161-165, 184, 195, 237, 297
Nīlakaṇṭha 8, 190, 191
Nirukta 3, 10, 35, 37, 43, 52, 53, 57, 63, 64, 131, 139, 140, 151, 152, 154, 158, 160, 169, 170, 193, 206, 259, 294-297, 306
Niruktālochana 12
Nishpāvaka śake 194
Nityānanda 8, 309
Nivīta 33
North Gurjara deśa 21
Nyaṁkusārinī 298, 303
Nyāya-Kalpa-latikā 309
Nyāya Mañjarī 7
Nyāya Sūtras 118, 137

Oertel, H. 31, 70, 113, 156
Oldenberg 164-166
Oṁkāra 42
Orissa 27
Oxford 20

Pada 305
Pada Vidhāna 294
Paiṁgalāyanī Brāhmaṇa 46
Paiṁgāyanī Brāhmaṇa 45
Paiṁgī 15, 18, 19, 45, 46, 116
Paiṁgī Gṛiha Smṛiti 48
Paiṁgī Gṛiha-sūtra 48
Paiṁgī-kalpa 14, 47
Paiṁgī Rahasya 48
Paiṁgī Śruti 48
Paiṁgi-sūtram 47
Panchachityāni 29
Pāñchāla 1, 79
Pancha-rātra-śruti 136
Panchtantra 132
Panchaviṁśa Brāhmaṇa 33-35
Panchikā 299
Paṇḍita Maṇḍana-bhāshya 191
Pāṇḍeya, Umesha Chandra 4
Pāṇini 3, 7, 14, 15, 21, 23, 35, 49, 63-65, 137, 293, 296-304
Pāṇinīya Śikśā 299, 300
Panjab 27, 183
Para-brahma-prakāśikā 309
Pārakshudra 28
Parameśvara Jha 201
Parāśara 288
Parāśara-smṛiti 186
Parāśara Vijaya 48
Pārāśarya 115
Pāraskara Gṛihya-Paddhati 61
Pāraskara Gṛihya Sūtra 133, 201, 202
Pārikshita 79, 243
Pariśesha 24
Pariśishṭa 152
Parva 41
Paspaśāhnika 296
Paśupati 221
Patañjali 13, 23, 34, 44, 52, 127-129, 172, 300, 302-304, 306
Paushpiñjaya 115
Peterson, P. 35
Phaṇipati 302
Piṁgala 64, 293, 298, 300-304
Piṁgala-sūtra 301
Piṇḍa Brāhmaṇa 191

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Pippalāda Saṁhitā 201
Pitṛibhūti 123
Poona 189
Potassium Nitrate 221
Prāchya Kaṭha 56
Prajāpati 138, 139, 143, 150, 155, 157-159, 172, 177, 206-208, 211, 213-216, 220, 227, 231-233, 236, 240, 247, 258
Pramāṇa Vārttika 64
Prapañcha-Hṛidaya 38, 45, 48, 51
Prapāṭhaka 22 30, 33, 36, 37
Pratijiñ a-Sūtra-Pariśishta 25, 45
Pratimā Nāṭaka 120
Pratīpa 116, 117
Prātiśākhya 294, 295, 297, 306
Prativeda brahmacharya 42
Prauḍha 30
Pravachana 8, 13
Pravara Mañjarī 9
Prayāgachandra 200
Prāyaśchitta-sudhā Nidhi 185, 187
Prayoga Pārijāta 182
Pṛithivī 195, 216, 217, 225
Priyabālā Shah 4
Puṁsavana 182
Punarmṛityu 20
Puṇya Rāja 305, 311
Purākalpa 135
Purāṇa 8, 15, 118, 119
Pūrṇa Bhadra 132
Purāṇa Veda 143
Pururavā 26, 49
Purusha 113, 214, 216
Purushakāra 180
Purushārtha-sudhā-nidhi 187
Purushottama 9
Pūrva 42
Pushkara 189
Pushpasūtra 8, 69
Pushya 34

Raghunandana 51, 182
Raghuttama 309
Raghu Vaṁśa 306
Raghuvīra 3
Rahasya 48
Rahasya Brāhmaṇa 116, 125
Rājaśekhara 123, 304
Rāja Siṁha Varmā 196
Rāja Taraṁgiṇī 311
Rājendra Varmā 196
Rākshasa-rāja 26
Rāma 199
Rāmachandra 200
Rāmāgnichitta 193, 199
Rāmanātha 202
Rāmāṇḍāra 193, 199
Rāmānuja 113, 117, 123 132, 198
Rāmāyaṇa 117, 123 132, 198
Ranga-rāmānuja 309
Rāta 303
Rauruki Brāhmaṇa 69, 70
Rāvaṇa 120
Richard Garbe 45
Ṛigveda 1, 2, 9, 10, 16, 131, 140, 142, 144-146, 151, 155, 160-163, 168-171, 177, 182, 183, 185, 187, 188, 193-195, 201 206, 212, 230, 232. 235, 236, 240, 265, 294, 295, 313-315
Rig-Vidhāna 294
Ṛik Prātiśākhya 52, 297
Ṛik Sarvānukramaṇī Vṛitti 9, 36, 178, 184, 282, 294
Robinson Deep 226
Roth 166
Rudra 42, 221, 228
Rudra Bhāshya 193
Rudradatta 68, 69
Rudrādhyāya 193
Ruruki 9

Śabara 12, 33, 49, 123, 144, 148, 149, 203, 303
Sadartha Vimarśani 187
Sāgnyādhite 23
Sahyādri 19
Śailālī Brāhmaṇa 80
Saitava 298, 301, 302
Śaka 8
Sakhārāma Dīkshit 301
Śākala Saṁhitā 17, 18, 51
Śakti 75
Śākaṭāyana Vyākaraṇa 65
Samabāhu 9
Sāmaveda 12, 30, 34-37, 39, 40, 140, 144, 146, 147, 177, 187, 201-203, 253, 282, 291, 292, 300, 312, 315
Sāmavedārsheyadīpa 202
Sāma-Vidhāna Brāhmaṇa 32
Samaya Prakāśa 59
Sāmānya Vedānta Upanishad 289
Saṁghāṭa 305
Saṁgraha 304, 305
Saṁhitopanishad Brāhmaṇa 37, 203
Śaṁkara 11, 21, 24, 27, 29 33, 38, 39, 46, 61, 68, 113, 114, 123, 172, 287, 308, 312
Śaṁkara Bālakṛishṇa Dīkshit 117
Śaṁkara Bhāshya 309
Śaṁkara Vijaya 311
Śāṁkhāyana 21, 22
Śāṁkhāyana Āraṇyaka, 20, 21, 280, 283

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Śāṁkhāyana Brāhmaṇa 17, 20, 22
Śāṁkhāyana Gṛihya-Sūtra 17, 51
Śāṁkhāyana Śrauta Sūtra 12, 47, 49, 53, 129
Śamkhalikhita 149
Sāṁkhya 305
Saṁkshipta-sāra 15
Sampradāya paddhati 64
Śāṇḍilya 24
Saṁgama 185, 186
Sangama II 184
Śāntanu 116, 117
Śānti Parva 133, 142, 210, 214, 217, 280,
Śārangdhara Paddhati 182
Sarasvatī 31, 270
Sarva-darśana-saṁgraha 136
Sarvānukramaṇī 30, 183
Śaryāti 290
Śaśabindu 290
Śashṭipatha 23
Śāstra-prakāśikā 309
Śāstrī Ananta K. 16 19, 203
Śāstrī Gaṇapathi 38, 45
Śāstrī Kāśinātha 16
Śāstrī R. Śāma 10, 194 196, 197
Śāstri T. S. N. 309
Śatādhyayana Brāhmaṇa 57
Śatadūshaṇī 60
Śatapatha Brāhmaṇa (Kāṇva) 23, 27, 190, 191
Śatapatha Brāhmaṇa 2, 7, 14, 23-28 31-33, 37, 39, 45, 48, 113-117, 119, 121, 122, 130, 131, 137, 140-144, 146, 147, 154-156, 158, 159, 163 169, 173, 175, 177-179, 185, 187, 191, 205, 206, 209-212, 214-219, 222, 225, 231-237, 239, 240, 242, 245, 246, 249, 254, 257, 261, 263, 267, 268, 272, 275, 280, 284, 286, 308
Sātavalekara, Śrīpāda Dāmodara 8, 117
Satra Brāhmaṇa 38
Śatrughna 190, 200
Satyakāma Jābāla 60
Satyārtha Prakāśa 2, 310
Satyāshāḍa–śrauta-Sutra 44, 60, 136
Satya Shrava 106
Satyavrata Sāmaśramī 12, 16, 34, 36, 148
Sāṭyāyana Brāhmaṇa 7, 14 15, 70-74, 115
Śāṭyāyana Kalpa 77
Śāṭyāyanī 115
Saulabha Brāhmaṇa 7, 14, 79, 80
Śaunaka 17, 18, 43, 51, 146, 282, 293, 294-297, 305, 306
Śaunaka Smṛiti 294
Savitā 157, 158
Sāvitra 28
Sāyaṇa 1, 9, 11, 16, 22, 28 30, 32, 33, 36, 52, 63. 69, 72, 73, 75, 76. 79, 123, 128, 184-187, 190, 193-197, 199-201, 203, 204, 228, 282, 286, 307, 309, 312
Schroeder F. 56, 57, 289
Sehgal, Sītā Rām 17
Shaḍguru-Śishya 9, 16, 17, 19, 50, 180, 183, 184, 282, 296, 298, 299, 307
Shaḍviṁśa Brāhmaṇa 32, 34, 39, 145, 200
Śibi 116
Siddhānta Dīpikā 309
Sikatā 221
Śikshā Prakāśa 299
Śingaṇa 186
Sinivālī 34
Śiva 221
Śiva Rahasya 193
Śiva Rahasya Khaṇḍa 194
Śivayogī 183
Skanda Svāmī 2, 53, 65, 163, 188, 194
Śloka-vārttika 310
Smṛiti Chandrikā 47
Sodium nitrate 221
Soma 30, 224
Somayāga 18
South Africa 226
Spanda- kārikā 62, 136
Śrāddha 8, 56
Śrāddha-Kalpa 182
Śrāddha-Kāṇḍa 132
Śrāddha Kāśikā 191
Śrauta 10
Śrauta Praiśishṭa 25
Śrauta Sūtra 282
Śrauta vivaraṇa 193
Śrī Kantha 197, 198
Śrī Kaṇṭhanātha 185
Śrī Krishṇa lilā Śukamuni 180
Śrīmāyī 185, 186
Śrinagar 56
Śrīnivāsa 193
Śrīnivāsāchārya 198
Śrī Purusha 8
Śrīrangapaṭṭanam 202
Śruta Prakāśikā 80
Śruti 6, 9, 60, 62, 141
Stein A. 311
Sthapati Garga 61
Stonner 201
Subhāśita Sudhā Nidhi 185, 187
Subrahmaṇya Ṛichā 33, 288
Sudarśanāchārya 30, 290
Sudarśana Mīmāṁsā 197
Śuddhi Kaumudi 57
Sudyumna 290

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Śukadeva Sharma 9
Sukanyā 257
Sukha-pradā 16, 183
Śukra 301
Sūktānukramaṇī 294
Sulabha 79, 80
Śūlānka 183
Śūlapāṇī 183
Śulba 10
Sunandi 116
Śunahśepa 177
Suragaru 301
Sureśvara 280, 309, 310
Sūrya 156-158, 183, 229
Śushkāpa 219
Suśruta Saṁhitā 221
Sūtra-sthāna 45
Svaras 64
Svarūpa Dāsa 303
Śvetaketu 18
Śvetāśvatara Brāhmaṇa 55

Tadāhu 18
Tailanga 309
Taittirīya 9, 29, 62, 147, 175, 197, 198
Taittirīyāraṇyaka 11, 117, 120, 125, 130, 133, 187, 197, 280, 286-288, 312
Taittirīya-bhāshya 193
Taittirīya- Brāhmaṇa 12, 28, 57, 59, 65, 130, 210 223, 228, 234
Taittitīya Prātiśākhya 64
Taittirīya Saṁhitā 2, 11, 13, 28, 39, 128, 131 156, 187, 193, 195, 196, 198, 199, 260, 268
Taittirīya Upanishad 280, 287,
Talavakāra 40, 292
Talavakāra Āraṇyaka 291, 312
Talavakāra Brāhmaṇa 39, 78
Tāṁḍa 7, 9, 12, 31, 32, 34, 39, 115, 116
Tāṁḍya Brāhmaṇa 14, 15, 20, 24, 30, 32, 68, 69, 79, 135, 179, 199, 208, 215, 233, 234, 235, 238, 270, 301
Tāṁḍya Brāhmaṇa Bhāshya Ṭīkā 199
Tāṁḍya Maha-Brāhmaṇa 200, 270
Tanjore 194
Tantra 7
Tantrākhyāyika 133
Tantra Vārtika 12, 31, 50, 149, 159, 181, 310
Telugu Brāhmaṇa 196
Tittirī 28, 117
Traivṛishṇa 74
Trayī-parichaya 148
Tretā yuga 34
Trigartta 200
Trikāṇḍa-maṇḍana 192, 193, 198, 199
Trikharvva 31
Tripadi 300
Trita 73
Trivandrum 40, 307
Tumburu Brāhmaṇa 64
Tuṁga 19

Uktha Śāstra 301
Uddālaka 21, 79
Uddālakāruṇī 19, 79
Udyogaparva 4, 117
Upādhyāya 190
Upa-Grantha-Sūtra 67, 69, 296
Upajñāta 147
Upanayana 56
Upanishad 27, 35, 39, 57, 113, 141, 146, 279-281, 283, 285, 307
Upanishad Brāhmaṇa 38, 39, 291
Upendra Narāyaṇa Mishra 4
Uro Bṛihati 298, 303
Urvaśī 26, 49
Ūsha 219, 221
Ushā Saṁbharaṇa 190
Uśīnara 283
Utpalāchārya 136
Uvaṭa 6, 53, 123, 177, 189, 190, 200, 297

Vāchaspati Miśra 123
Vadhryaśva 290
Vaijayantī 46, 184
Vaikhānasa Śrauta Sūtra 58
Vaiśampāyana 28 55, 117, 144, 287, 288
Vaiśvasṛija 28
Vājasaneya Brāhmaṇa 7, 22
Vājasaneya Yājñavalkya 61
Vajraṭa 189, 190
Vāk 4
Vākyapadīya 135, 297 305, 310, 311
Vallāla 197
Vallālasena 201
Vālmīkīya Rāmāyaṇa 121, 127
Vāmadeva 178
Vāmana Śāstrī 193
Vaṁśa 39
Vaṁsa Brāhmaṇa 37, 203
Vanśī Dhara Śāstrī 22
Varadarāja 312
Varadatta Suta 47
Varāhadeva 204

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Varāhdeva Svāmī 204
Varāhamihira 267
Varāha Gṛihya Sūtra 254
Vārāṇasi 188, 191
Varatantu 266
Vararuchi 304
Vārtika Rāja 301
Vashkaśirah 9
Vāsishṭha Dharma Sūtra 10, 58, 258, 259, 280
Vāsishṭha Dharma Sūtra Vivaraṇa 181
Vasurāta 311
Vatsapri ṛichā 212
Vātsyāyana 116, 119, 135, 137, 139, 141
Vāyu Purāṇa 3, 214
Vedāchārya 197
Vedamitra 9
Vedānta Deśika 60, 197
Vedānta Sūtra 21,24, 34, 62, 68, 197
Vedārtha Dipikā 183, 184, 298
Veda Vyāsa 116
Vedic Kośa 4
Venkaṭa Mādhava 68, 73, 75, 76, 176
Videha 32, 80, 247, 285
Vijayanagara 184, 187
Vijini 5
Vijñāna Bhikshu 309
Vijñayate 8-10
Vikrama 117, 188, 189, 310
Vimalodaya Nāma-mālā 182
Vināyaka 183
Vindhyavāsī 305
Vipāṭ 42
Viramitrodaya 8, 29
Vira Simha Varmā 196
Vṛishajāna 74
Vṛishāṇah 9
Vritta Ratnākara 303
Vṛitti 305
Vishṇu 42, 157, 203, 240
Vishṇu Dharmottara Purāṇa 4, 231
Vishṇu Purāṇa 211
Vishṇu-Ṭattva Nirṇaya 48, 68
Viśvabandhu 2, 4
Viśvajit Yajña 306
Viśvamitra 178
Viśvarūpa 55, 68, 122, 123, 131, 257, 259, 260, 262, 310
Viśveśvara 60
Viśveśvara Bhaṭṭa Māndhāta 197
Vivaraṇa 181
Vyādi 293, 304, 305
Vyākaraṇa Śāstra kā Itihāsa 12
Vyākhyāna 6
Vyāsa 40, 115, 144, 167, 183, 186, 287, 288
Vyāsa-Kuṇḍa 42
Vyāsa Tīrtha 309

Weber 22-24, 147, 156, 166, 298, 308
Whitney 166

Yādava Prakāśa 184, 295, 299, 301, 302
Yajña 56
Yajñadā 202, 203
Yajña Mantra Sudhā Nidhi 187
Yajña Svāmī 181
Yajña Tantra Sudhā Nidhi 185
Yājñavalkya 7, 14-16, 24, 113, 114, 147, 167, 174, 232, 247, 249, 284, 285
Yājñavalkya Smṛiti 10, 54, 58, 59, 122, 131, 141
Yājñikadeva 173
Yājñika Upanishad 286
Yajurveda 6, 24, 53, 131, 140, 144-146, 162, 163, 186, 201, 239, 245, 246, 261, 268, 294, 299, 301, 315
Yajurveda Khaṇḍa 19
Yajurveda Prātiśākhya 25
Yama 28
Yāska 35, 43, 151, 152, 154, 168, 170, 184, 293-298, 301-309
Yaśodhara 51
Yati Dharma Saṁgraha 57, 60
Yauvanāśva 290
Yayāti 290
Yoga Śāstra 136

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